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POETRY.

For the Churchman.

"QUAE NUNC ABIBIS IN LOCA."

I.

When first the soul's dark chains unbind,
And burst from clay the prison'd mind,
What thoughts—what visions on it press,
Floating through ether—bodiless—
And borne away in calmest air,
Or falling, falling to despair,
What are its thoughts to find it there!

II.

Oh, when the struggling gasp is o'er,
And Earth hath nought to claim it more,
And it is free, and fixt its fate,
Flitting through space—all desolate,
With none its wilderment to share,
In silence borne—it knows not where—
What are its thoughts to find it there!

III.

On rising, when at first doth hear
Heaven's far-off music drawing near,
And gazeth now on heavenly light,
That brighter grows, and still more bright,—
Oh, when it gains that purer air,
And first beholds those regions fair,
What are its thoughts to find it there!

IV.

Or sinking, sinking, when more near
Deep groans assail its spirit ear,
And Earth is gone—its little day
Passed as a slighted dream away—
When round it frowns at length the glare,
The glimmering darkness of despair,
What are its thoughts to find it there!

C.

BISHOP ONDERDONK'S

ADDRESS TO THE FIFTY-SEVENTH CONVENTION OF THE DIOCESE OF NEW YORK.

My Brethren of the Clergy and Laity,

I ask for a time a suspension of your operations, while I make my annual Address.

On the Sixteenth Sunday after Trinity, October 4, 1840, in St. Mary's Church, *Brooklyn*, I admitted the minister of the parish, the Rev. Joseph Hunter, Deacon, to the Priesthood. My Right Reverend Brother, the Bishop of Maryland, allowed me the favor of his presence on this occasion, and of preaching, and otherwise taking part in the prescribed solemnities.

Wednesday, October 14, laid the corner-stone of St. Ann's Church, Morrisania, *Westchester county*.

Nineteenth Sunday after Trinity, October 25th, in St. George's Church, Hempstead, *Queen's county*, baptized an infant, preached, and administered the Communion; and in the afternoon, preached again, and was present at the examination of the children in the Catechism, by the Rector, openly in the church.

Wednesday, November 4th, and again, Wednesday, December 2d, attended, in this city, special meetings of the Board of Trustees of the General Theological Seminary, called, in consequence of the vacancy in the St. Mark's Church in the Bowery Professorship of Ecclesiastical History. The result was, the appointment to that professorship, on the nomination, according to the statutes, of its munificent founder, of the Rev. John D. Ogilby, A. M., a Presbyter of the Diocese of New Jersey.

Twenty-First Sunday after Trinity, November 8, in St. Peter's Church, *New York*, admitted to Deacons' Orders Charles Aldis, an alumnus of the General Theological Seminary.

Mr. Aldis has removed to the Diocese of North Carolina.

Thursday, November 19, it gave me great pleasure to meet on an occasion of much interest, though somewhat novel, a number of my reverend brethren, and a good congregation, in the Chapel of All Saints' Male Parochial School. This building having been provided by that parish for the purposes of education on Christian principles, the Rector, Church Wardens, and Vestrymen, who are the Trustees of the School, requested that I would set apart to so holy and important purposes with such religious ceremonies as I might think fit and proper. This was now done; the exercises being commenced with the Order for Daily Evening Prayer. I need not say—for you know my sentiments on the subject, and your own, I will not doubt, are in unison with them—that the parish of All Saints have well done in that they have done this thing. Let the Church at large establish and sustain, on broad and liberal foundations, seminaries of a higher character, in which her sons and daughters may pursue, under her guidance and control, the more advanced literary and scientific studies; and single parishes, or where more convenient and feasible, two or more united, provide schools of lower grade on the same principles; so that, from the first training to meetness for stations of matured usefulness and influence, that good mother may have them always with her; and results of incalculable benefit to the best interests of the community, to the cause of GOD and of His CHRIST, and to the spiritual and eternal welfare of the rising generation, might, by the Divine blessing, be surely anticipated.

December 17, received the decision of a committee appointed agreeably to the 37th Canon of the General Convention of 1832, and the 16th Canon of this Diocese, to institute an investigation respecting certain rumors touching the conduct and character of the Rev. James Sunderland. The decision, I am happy to say, was, that there was no ground for the presentment of that gentleman for trial. He has since canonically removed to the Diocese of Western New York.

First Sunday after Christmas, and Festival of St. John the Evangelist, December 27, confirmed 7 in St. Mary's Church, *Brooklyn*.

Second Sunday after the Epiphany, January 17, 1841, confirmed 8 in Calvary Church, *New York*.

Thursday, 21, in company with my Right Rev. Brother the Missionary Bishop for Missouri, &c., visited St. Ann's Hall, Flushing, *Queen's county*, and baptized a child in the chapel thereof; Bishop Kemper reading Morning Prayer.

Fourth Sunday after the Epiphany, January 31, confirmed 47 in the Church of the Annunciation, *New York*.

Sexagesima Sunday, February 14, in St. Andrew's Church, admitted the Rev. James R. Bayley, Deacon, the minister of the parish, who had been transferred from the Diocese of Connecticut, to Priests' Orders; and who succeeds, in the charge of this parish, the Rev. Abram B. Hart, now the missionary of the Board of Missions at Apalachicola, Florida.

In the afternoon, confirmed 29 in the Chapel of the Church of the Nativity.

February 16, it gave me great pleasure to receive the result of their investigation, from a committee appointed under the Canons last referred to, in reference to certain rumors deeply affecting the character and conduct of the Rev. Antoine Verren. That result was, unanimously, that there was no ground for the presentment of Mr. Verren, and that, in the opinion of the committee, he was "entirely innocent" of the charge brought against him. Uncommon publicity having been given to the attempts to blast the character of this brother, it is just that I also state that the author and abettors of a publication which first brought the charge that led to the above investigation, were convicted of a conspiracy to defame Mr. Verren, and punished accordingly. This was by no means a solitary instance of base effort to ruin, by calumny, the characters of respectable clergymen. Happily, too, it was not a solitary instance in which such criminality has been condignly punished. The infamy of those who can thus trifle with character may place them beyond the reach of profiting by past examples of punishment. It may be hoped, however, that the virtuous and good portion of the community will prove that their estimate of personal and professional worth is not to be affected by charges from any other quarters than those of acknowledged respectability and credit, and that there is abroad a moral feeling, and a sense of justice, which will at once crush such malignant efforts.

In the two cases above mentioned, as well as heretofore, there has been found some difficulty in arriving at the true meaning, and consequently the proper operation of the last clause of the first section of the 16th Canon of this Diocese. I suggest the propriety of the consideration of the subject by this Convention.

Quinquagesima Sunday, February 21, in St. George's Church, Flushing, *Queen's county*, admitted to Deacons' Orders, Jedidiah Huntington, M. D., Assistant Professor of Rhetoric and Intellectual Philosophy, in St. Paul's College, College Point.

In the afternoon, preached in the Chapel of the College, on occasion of the recent material enlargement and improvement of that beautiful place of worship. It was not consecrated, as being but an apartment of the present College edifice, and not the permanent chapel, which the Corporation of the College hope, in due time, to be able to erect.

There is now a body of five clergymen devoted, with well qualified lay-assistants, to the religious, moral, and intellectual nurture of the students of the College, and of its preparatory departments. Nor do I think that there are any of our clergy more legitimately employed in the work of the ministry. They are pastors in the very best sense of the word, waiting continually on the one thing of preparing the flock committed to their care, by frequent and well ordered religious exercises, by diligent instruction in the true faith, holiness, and virtue of the Gospel, and by a course of literary and scientific training, ranking among the most respectable in our country, for fidelity as members, and many of them, it may be hoped, for eminence as ministers of the Church, for respectability and usefulness in society, for good service to the commonwealth, and for eternal happiness when their earthly probation shall have ended.

And this may be a fitting time for me to reply to a question often put to me, with great seriousness, by devout and conscientious members and ministers, whether it is right for clergymen, not deprived of physical ability, to abstain from pastoral duty, and give themselves to the education of youth.

My answer to this question has been, in substance, as follows: The history of man seems to have established it as a settled principle, acted on, not only for the interests of religion, but also on grounds of true political expediency, and as the result of sound philosophical views, that the education of the young should be in charge of the ministers of religion. The principle is clearly of ancient and catholic application in the Christian Church. It has its foundation in the undoubted fact that it is his religion which forms the character of man. That only furnishes him with sound morals. And it is only under the influence of religious and moral principles, that the culture of the understanding can be rescued from the most shameful and pernicious abuse. Therefore it is right and desirable that this culture be committed to those who have also laid upon them, by their designation and commission to the ministry of the Gospel, the momentous responsibility of caring for the souls of all within their influence, and training them in Gospel faith, holiness, and virtue.

I have, therefore, no hesitation in saying, that parents should regard it as a distinguished privilege to have the instruction of their children committed to well qualified ministers of the Church. But with regard to the reverend brethren themselves, who are teachers of youth, a word of kind monition is not out of season. It is, that they never forget, for a moment, their awful ministerial responsibilities. They are not mere pedagogues. They are not mere instructors in human learning. In all their teaching, they should have in view, as a practical principle, carried out in their plans and operations, that their pupils are under their spiritual charge, and that theirs is a solemn obligation to watch for their souls, as they that must give account. The duties to the Gospel and Church of CHRIST, which were bound upon them by the solemn vows of ordination, are still, and to the end of life must be, binding.

On these principles, brethren, I cannot conceive it wrong for the clergy to attend to the instruction of youth. On the contrary, I deem it a function peculiarly appropriate to them, and think it would be a great blessing to the Church, to Society, to the Commonwealth, and especially to our youth themselves, in regard both to time and eternity, if the instruction of both sexes was under, at least, the general authoritative supervision of well qualified, pious, and devoted ministers of the Church.

First Sunday in Lent, February 28, confirmed 38 in St. Paul's Chapel, *New York*.

Third Sunday in Lent, March 14, confirmed 49 in St. John's Chapel.

Fifth Sunday in Lent, March 28, confirmed 43 in St. Bartholomew's Church.

Sunday next before Easter, April 4, confirmed 59 in St. Mark's Church.

Easter Day, April 11, in the Mission Church of the Epiphany, admitted Donald Fraser to Deacons' Orders.

Mr. Fraser has since been officiating in this city.

First Sunday after Easter, April 18, in St. George's Church, admitted the Rev. Benjamin S. Huntington, Deacon, to Priests' Orders. On this occasion, my right reverend brother, the Bishop of Tennessee, did me the favor of attending, and preaching the sermon.

Mr. Huntington has since been transferred to Connecticut.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, confirmed 53 in St. Ann's Church, *Brooklyn*.

This was the last of the annual confirmations, for the season, in the cities of New York and Brooklyn; the whole number confirmed at which was 343. On almost every occasion there were present candidates from parishes in which confirmation was not expected to be administered during the year: their pastors adopting this expedient, frequently recommended by me, in order to secure, as far as may be, the very desirable object, of having confirmation precede admission to the LORD's Supper.

Tuesday 27, consecrated St. Mark's Church, Williamsburgh, *King's county*, a substantial and beautiful edifice, the arrangements of which for the due celebration of the various departments of divine service, I regard as a model well worthy of imitation. On this occasion, also, I was favored with the assistance of the Bishop of Tennessee, who preached the sermon.

Third Sunday after Easter, May 2, in All Saints' Church, *New York*, admitted Orlando Harriman, jun., to Deacons' Orders, and the Rev. Albert D. Traver, Deacon, Assistant Minister of All Saints', and Principal of the Male Parochial School of the Parish, to the Priesthood.

At the Communion which, of course, accompanied the ordination, I was a most gratified witness of the method adopted by the Rector of the Parish, for complying with the rubric which prohibits the removal of the remaining consecrated elements from the Church, and orders that the minister and other communicants "shall, immediately after the blessing, reverently eat and drink the same." The blessing having been pronounced, and the silent devotions offered, the communicants remained quietly in their pews. The wardens advanced, received the blessed symbols from the Rector, and proceeded to hand the same to the communicants in their pews. Perfect silence was preserved until the directions of the Church had been fully followed; when the return of the wardens to the Rector with the patens and chalices was the signal for leaving the church.

I had never witnessed a more appropriate and solemn observance of a rule often disregarded, and often observed with a mournful absence of the *reverence* with which the Church would rightly and piously invest every thing connected with the holy mysteries of the altar.*

Mr. Harriman, though still connected with this Diocese, has been supplying the parochial duties of the Bishop of New Jersey during his absence from the country.

Fourth Sunday after Easter, May 9, in the morning, confirmed 35 in St. John's Church, *Troy*. I was much gratified at witnessing now, as formerly, the complete and happy introduction into this city of an annual confirmation for each parish. That holy ordinance is administered in the three churches in different years, every third year in each. Each Rector, however, has an annual season of special preparation for confirmation—the candidates all attending at the appointed church. Besides the benefit hence resulting to each parish, there is something sacredly interesting in this merging, on occasion of the ministrations of the common pastor of the Diocese, of the *distinctive parochial* in the more *primitive catholic*, character and connection of the people of his charge.

In the afternoon, confirmed 23 in Trinity Church, Lansingburgh, *Rensselaer county*; where I was much gratified to find a marked and most encouraging, and I may add growing, improvement in the state of the parish. The vacancy in this church, occasioned by the removal, reported to you last year, of the Rev. Phineas L. Whipple, has been supplied by the election to its Rectorship of the Rev. Alvi T. Twing, who has resigned the missionary station at West Troy, Albany county, where he is succeeded by the Rev. William H. A. Bissell, late Instructor in the Episcopal Institute, Troy.

In the evening, preached in Grace Church, Waterford, *Saratoga county*. This parish I found in other hands than those in which it was when I last addressed you. The Rev. Cyrus Stebbins, D. D., the Rector of the Parish, and the Missionary there, and at Cohoes, Albany county, had, a few months before, closed the life of a devout Christian, a faithful minister of JESUS, and a divine of more than ordinary qualifications and ability, by a truly Christian death—the approach of which, by a lingering and painful disease, was met as the spirit and armor supplied by CHRIST can alone enable the Christian to meet the king of terrors.

His successor is the Rev. George B. Eastman, formerly Instructor in the Troy Episcopal Institute; under whom the parish, I am thankful to say, is prospering well.

Tuesday, May 11, confirmed 1 in the chapel of St. Mark's Church, Hoosick Falls, *Rensselaer county*—a parish much tried, and I fear severely injured, by the malign influences of the god of this world; but not so, I humbly trust, as to preclude the hope that a blessing may yet accrue to it from the devotion of its few good members, and their pious readiness to consecrate to Him who loved them unto death a fair proportion of the bounty which He has bestowed upon them.

The Rev. David I. Burger, late missionary here, has resigned the station, and removed to that at Cohoes, Albany county, vacated by the decease of Dr. Stebbins.

Thursday, May 13, preached at the residence of a member of the Church of the Cross, Ticonderoga, *Essex county*.

Friday, 14, for the same parish, which is yet destitute of a church—a defect which I was happy to find there was a probability of their soon remedying—in the morning, confirmed 8 in the Congregational Meeting House, and preached there again in the afternoon.

This was the day recommended by the President of the United States to be observed throughout our country as a day of Fasting and Prayer, in consequence of the dispensation of Divine Providence, which had recently removed by death, the former President.

You are aware, brethren, that I had previously deemed it my duty to act officially in the same matter, by recommending a similar observance to my diocese. When first the solemn truth was announced to me, of the decease of the venerable and distinguished citizen who had, but a month before, assumed the heavy duties, and momentous responsibilities, of the chief magistracy of our Republic, the thought pressed itself with irresistible force upon my mind, that a Christian people could not innocently let such an event pass without regarding it as a call from GOD to recognise His wise superintending providence, to humble themselves before Him, and to engage in those holy exercises of heart, and those acts of penitence, faith, and devotion, which He has promised to bless as means of turning all His dispensations to our temporal, spiritual, and eternal good; and which, occupying us in our social as well as individual capacity, may be reasonably hoped, through the merits of our Divine Advocate with Him, to draw down his blessing upon our country, and upon its citizens in all their civil and social relations.

Such reflections presented themselves with the greater solemnity to my mind, from the too obvious tendency of the age to forget GOD; to overlook His supreme dominion over nations; to think of our civil concerns, and our national well-being, as calling merely for the application of political views and actions; and to measure love of country by liege devotion to party, and earnest engagement in strife for political ascendency. A better wisdom, and vastly truer policy, I was satisfied, pointed to those principles and interests which the Church has in charge, as the real source of national prosperity and welfare; and in applying the means of extending the prevalence and influences of which, she is to promote the nation's good, and draw down upon it, through the interceding merits of her divine LORD and Head, the protection and blessing of the High and Mighty Ruler of the Universe. Therefore, brethren, I thought it my duty to exhort the portion of the Church committed to my charge, to give heed to this solemn call of GOD's providence, and endeavor, by His grace, to fulfil the sacred agency for our country's benefit, and the best interests of its citizens, for the welfare of religion, and for the glory of GOD, thereby commended to her practical regard.

The appointment thus made, was, of course, by its terms, as well as by every consideration of propriety, and I doubt not, to the heartfelt gratification of us all, superseded by the subsequent appointment, by the civil authority, of the National Fast.

Fifth Sunday after Easter, or Rogation Sunday, May 16, for the parish of Zion Church, Sandy Hill, *Washington county*, preached in the Court House, and after service, confirmed, at her residence, a sick member of the parish.

In the afternoon, for the same parish, confirmed 2 in the Methodist Meeting House, Fort Edward.

In the evening, for the parish of the Church of the Messiah, preached in the Presbyterian Meeting House, Glens Falls, *Warren county*.

Monday, 17, preached at the residence of an aged member of the Church in Northumberland, *Saratoga county*.

Tuesday, 18, preached in St. John's Church, Stillwater.

Wednesday, 19, preached in St. Luke's Church, Mechanicville.

The Ascension of our LORD JESUS CHRIST, Thursday, May 20, confirmed 3 in St. James' Church, Milton.

Friday, 21, confirmed 6 in St. Paul's Church, Charlton.

Saturday, 22, confirmed one in St. Mary's Church, West Charlton.

Sunday after Ascension, May 23, in St. Ann's Church, Port Jackson, *Montgomery county*, preached and administered the communion, and in the afternoon, confirmed 3.

In the evening, for the same parish, preached in the Presbyterian Meeting House, Amsterdam.

Monday, 24, for the parish of St. Stephen's Church, Fonda, preached in the Court House, in the morning. This parish has been vacated by the removal of the Rev. John Noble, the Missionary there, to the Diocese of Western New York.

In the evening, preached in St. John's Church, Johnstown, *Fulton county*.

Tuesday, 25, in the same Church, confirmed 9 in the morning, and preached again in the evening.

Wednesday, 26, preached in the Universalist Meeting House, Fort Plain, *Montgomery county*.

Thursday, 27, confirmed 2 in Immanuel Church, Little Falls, *Herkimer county*.

Friday, 28, baptized an adult, and confirmed 4, in Trinity Church, Fairfield.

Saturday, 29, for Grace Church, Norway, baptized an adult, and confirmed 3, in a Meeting House of which the Episcopalians are owners in part; and subsequently confirmed in private an aged and infirm member of the same parish.

Whitsunday, May 30, for the parish of Christ Church, Herkimer, preached, in the morning, in the Court House.

In the afternoon, for the parish of St. Luke's Church, Mohawk, preached in a Meeting House occupied at present by the Dutch Reformed denomination.

In the evening, preached in Immanuel Church, Little Falls.

Tuesday in Whitsun-Week, June, 1, consecrated St. Timothy's Church, Westford, *Otsego county*. This parish is an eminent instance of the Divine blessing on our diocesan missionary operations. From a recent beginning which required strong faith to encourage any hope, it has attained to a good degree of spiritual prosperity, and possesses most encouraging examples of that devotion to the Church's temporal welfare, which, though there is not much to give, gives gladly and willingly of what GOD has afforded. The Church here erected, besides being in itself a very neat and sufficient building, is also a model to other parishes for its having been erected *in strict conformity with the limited means of the congregation*. For not more than *one thousand dollars*, they have a Church amply sufficient in size, style, and finish, for the greater number of our country parishes. I wish I could make my brethren of the diocese sensible of the sore evil done by incurring heavy debts in the erection of Churches. The men of the world seize gladly on the opportunity for crying, *There, there, so would we have it—Christians are no better than others—Under the unreal show of promoting religion, advancing the Church, and bringing glory to God, they keep back the hire of the laborers, and place themselves, by the improvidence and extravagance of their measures in building Churches, under the necessity of resorting to many of the most questionable expedients for relief from embarrassment.*

A frequent source of this difficulty is a desire to enjoy the pecuniary aid of those who will give only on condition of the neighborhood being adorned with such a building as will suit their worldly views, or have a favorable bearing on their temporal interests. The devout members of the Church, whose ruling desire is to have a temple, however humble, in which to worship, should meet this disposition as far as they can; for it is on every account, right and proper, that the houses of GOD should have due adornment according to the means possessed by those who erect them. But no mere worldly views should induce a Christian body to go beyond their means. It were better, far better, to refuse all offers made on other principles, though the consequence be a much inferior Church, or even the still continued inconvenience of having no Church.

In the afternoon, baptized 3 adults, and confirmed 4, in St. Timothy's.

Wednesday, 2, preached in the Baptist Meeting House, Roseville. This little village, and the neighboring one of Jacksonborough, both in the town of Maryland, have been added to the missionary station of the missionary at Westford, in lieu of Cherry Valley; where, although two parochial organizations have, at different times, taken place, the Church, I am grieved to say, must be considered as well nigh extinct. I have distressing fears as to the cause of this; but it will probably never be fully appreciated by man, until the day which will lay bare the secrets of all hearts.

Thursday, 3, preached in St. George's Church, *Schenectady*.

Friday, 4, confirmed 20 in the same Church, and afterwards, in the same city, administered baptism and confirmation, at her residence, to a sick person.

Trinity Sunday, June 6, in a meeting house hired by Trinity Church, *Albany*, confirmed 5, in the morning.

In the afternoon, confirmed 7 in Trinity Church, West Troy, *Albany county*.

In the evening, preached in St. Peter's Church, *Albany*.

Monday, 7, instituted the Rev. Alvi T. Twing into the Rectorship of Trinity Church, Lansingburgh, *Rensselaer county*.

Tuesday, 8, in the morning, laid the corner stone of St. Luke's Church, Somers, *Westchester county*; previously to which I preached in the Presbyterian Meeting House; where I also preached again in the afternoon.

On my return, the following day, from this tour of visitation, I received a letter from my Right Rev. Brother the Bishop of Connecticut, stating that on a visit to the City of Troy, he had confirmed, on what were supposed to be their death beds, two members of St. Paul's Church in that city, and a pupil of the Troy Episcopal Institute. The emergency admitted of no delay, and I have been happy in acknowledging to the Bishop, as I now am in recording, my thanks for this act of Christian charity.

Thursday, June 10, repaired to Astoria, *Queen's county*, where I had appointed the two following days for visiting The Astoria Female Institute, a seminary of education on Christian principles, under the charge of the Rector of St. George's Church, as Rector of the Institute, and of the Corporation of St. George's as Trustees. The evening of this day was appropriated to the catechetical examination of the pupils, after Divine Service, by the Rector, in the Church.

The second day of the visitation, St. Barnabas the Apostle, Friday, June 11, was commenced with the Morning Service of the day, in the Church, when I baptized 2 adults and 11 children.

In the afternoon, also in the Church, which serves as the Chapel of the Institute, confirmed 3 pupils of the establishment and 4 others.

I was gratified to find the number of pupils in this excellent seminary greatly increased, and its general condition such as to be every way encouraging to its friends.

Wednesday, Thursday, and Friday, 16, 17, and 18, attended, in Philadelphia, the annual meeting of the Board of Missions.

Second Sunday after Trinity, June 20, in St. Mark's Church, Williamsburgh, *King's county*, instituted the Rev. Samuel M. Haskins into the Rectorship of the parish.

In the afternoon, confirmed 8.

Monday, 21, in the morning, attended in this city, the annual meeting of the Managers of our General Sunday School Union, and in the afternoon, that of the Trustees of our General Theological Seminary. The latter was continued through the four following days; the first three of them being also appropriated in part to the annual public examination of the students, and the last to the Seminary Commencement. On this occasion twenty-two young gentlemen, of whom eleven belong to this Diocese, received the testimonial awarded by the statutes to those who prosecute the whole Seminary course, and thus became its Alumni.

Saturday, 26, laid the corner stone of Christ Church, *Brooklyn*.

Third Sunday after Trinity, June 27, in St. Paul's Chapel, *New York*, admitted to Deacons' Orders the following young gentlemen who had left the Seminary at the Commencement on the preceding Friday:—William Adams, Arthur C. Coxe, John T. Cushing, Whiting Griswold, John H. Hobart, Alfred M. Loutrel, David M'Ilvaine, Russell Trevett, Maunsell Van Rensselaer, and Robert Washbon. My Right Rev. Brethren the Bishops of North Carolina and Vermont were present on this occasion, and did me the favor of assisting in the services—the latter preaching the sermon.

Mr. Coxe is the minister of St. Ann's Church, Morrisania, Westchester county. Mr. Hobart has been transferred to the jurisdiction of the Right Reverend Jackson Kemper, D. D., Missionary Bishop. Mr. Van Rensselaer has been assisting in the Charge of St. Peter's Church, Albany. Mr. Washbon has charge of the missionary station at Rensselaerville, Albany county, and Greeneville, Greene county; herein succeeding the Rev. Orsamus H. Smith, who has removed to that at Port Jackson, Montgomery county, and West Charlton, Saratoga county.

Monday, 28, consecrated St. Ann's Church, Morrisania, *Westchester county*; of which the laying of the corner stone, but little more than eight months previously, was mentioned above. In that short period, this substantial marble edifice was erected, finished, and furnished, in a beautifully neat and commodious manner, at the sole cost of Gouverneur Morris, Esq., on his own estate. This is the fourth instance of such pious munificence in the history of our Diocese, and one which every true friend to his country will delight to regard as eminently worthy of a name already illustrious in that country's annals. God grant that it may not be the last addition to the list which hands down to the grateful remembrance and veneration of the Church, the names of Duane, Van Zandt, and Pierrepont.*

It were much to be desired that our wealthy and benevolent men would duly consider the perpetual and inestimable good that may be done by the erection—and let me add, moderate endowment—of churches.

Before proceeding to the consecration of St. Ann's Church, Mr. Morris had cheerfully given every security that the Church should be permanently devoted to the worship of our communion, and with that view transferred to a parochial corporation when one should be there formed.

Festival of St. Peter the Apostle, Tuesday, June 29, and the following day, made my annual visitation to St. Paul's College, College Point, *Queen's county*, an institution of which I had occasion to speak in a preceding part of the Address, and which continues to increase in its claims on the confidence and patronage of the Church.

Thursday and Friday, July 1 and 2, made a similar visitation of St. Thomas' Hall, Flushing, which I found largely increased in the number of its pupils, and conducted in a manner reflecting much credit on its Rector and his assistants, and fully justifying the anticipation of great good from it to the cause of religion and the Church, to the science and literature of the age, and to the best interests of society and our country. In its chapel, finished since my last preceding visitation, and probably furnishing one of the most beautiful and correct Gothic interiors in the country, I administered confirmation, on the last day of the visit, to 6 of its pupils.

Fourth Sunday after Trinity, July 4, in St. Andrew's Church, Richmond, *Richmond county*, confirmed 17.

In the afternoon, preached in Trinity Chapel, Factoryville. On both occasions I was much pleased with witnessing the catechising of the children by the Rector.

On this day there was, of course, used, in both congregations, the service appointed by me for the Fourth Day of July, the Anniversary of American Independence, when that day falls on Sunday, and in other years, when its religious celebration is deemed desirable and expedient. In setting forth this service, I followed the wise, pious, and wholesome precedent of my immediate predecessor. The tendency of the present age to irreligion and forgetfulness of GOD, and the abuse of His national providences to mere worldly and often iniquitous purposes, cannot but give alarm to every serious and reflecting mind. It surely behooves the Church to do what she may in efforts to arrest the evil. The great event, especially, which called this nation into being, and its long train of stupendous results, ought not to fail to

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* It is very desirable so to regulate the quantity of elements for the Communion, as to have as little remaining as may be; and this may be effected, on ordinary occasions, with little difficulty. The stated pastor of a parish can generally form a tolerably correct estimate of the probable number of communicants on any given occasion. The bread should be prepared in equal slices of moderate thickness, and each slice cut about half through in lines crossing each other at right angles, so that each may easily be broken into an equal number of pieces. The priest knowing thus how many pieces are contained in each slice, can remove from the prothesis, and place upon the altar, so many slices as he thinks will be sufficient. With regard to the wine, it will be found a safe rule to consider one quart as sufficient for one hundred communicants. Bearing this in mind, the priest can generally arrive sufficiently near to the truth in selecting the quantity to be used on any given occasion. In parishes containing a large number of communicants, and in which there may often be expected an accession of strangers, there is obvious propriety in having an additional supply of the elements on the prothesis, for removal to the altar, in the event of a second consecration being required.

The present is perhaps a fitting opportunity for me to express in this way, views frequently advanced in conversation respecting the elements and the vessels of the altar.

With regard to the former, devout principles and devout affections unite in enforcing the propriety of having the best that can be procured of those substances which CHRIST was pleased to select as, when duly consecrated, the symbols of His most precious body and blood. Of the bread I would say, in the simple but sufficient language of the English rubric, that it should be "the best and purest wheat bread that conveniently may be gotten." The same qualities, also, should appertain to the wine which is provided for the table of the LORD. It should be "the best and purest that conveniently may be gotten." Nor will devout Christians be governed by selfish and time-serving considerations in determining what kind may conveniently be gotten. They will measure convenience by devout regard to the holiness of the object, and the claims of the Great Being whose honor and worship are concerned. I can hardly describe the mortification I feel at the low grade thus evinced of religious sensibility, when I see that provided for consecration as the symbol of the Saviour's blood, which would hardly be allowed on the tables even of those who kneel to receive it at the holy altar. It is painful to feel obliged to refer to such topics. But nothing connected with GOD's honor and service can be rightly regarded as of little moment. The expense consequent on proper arrangements in this particular will be found, even in the case of the smallest parishes, so unimportant as to render truly shameful the least hesitation on that account.

With regard to vessels for the altar, I have found it impossible to reconcile myself to the permanent appropriation of any but those of silver. That on all general principles these are best, I think I shall be excused for taking it for granted none will deny who are influenced by truly Christian principles and feelings. The excuse for substituting those of inferior metal, is its economy. Even this, however, will be seen to be true only for a limited time. Ultimate and permanent economy is undoubtedly best answered by the use of vessels which may be expected to retain, from generation to generation, meetness of condition for their holy use. It were much better to provide temporarily decent vessels of china or glass, at small cost, and gradually procure substitutes of silver. The price of a complete set of inferior metal had better be bestowed on a chalice and paten of silver, and other articles of the same metal be added, from time to time, as means are possessed; until thus the altar is completely furnished. Where pious individual liberality, as happily is often the case, is moved to provide vessels for the LORD's Table, it were a much more permanent benefit, and more honorable offering, to present one or more articles of the precious metal, than a whole service of that which is inferior.

* The Hon. James Duane built Christ Church, Duanesburgh, Schenectady county, which was consecrated by Bishop Provost, August 25th, 1793.

Wynant Van Zandt, Esq., built Zion Church, Little Neck, Queens county, which was consecrated by Bishop Hobart, August 13th, 1830.

William C. Pierrepont, Esq., built Zion Church, Pierrepont Manor, Jefferson county, (now in the Diocese of Western New York,) which was consecrated by the author of this Address, August 16th, 1836.

attract serious Christian regard, and draw forth efforts that they may, by God's blessing, be overruled to His glory, our country's good, and our own spiritual and eternal welfare. It is obviously impossible for the Church to do much in this way at the usual stated returns of the day on which these things are more especially brought to mind. Hence the peculiar propriety, when it occurs on God's hallowed day of rest, of then, at least, bending the energies of the Church toward a true *Christian* celebration of an event, in which the Christian sees the hand of God ruling for the Church, for His glory, and for the good of men. Such were the views which impelled to the official transaction now considered; and which, I am happy to say, has, both formerly and now, been well approved as right and useful, and, it may be humbly hoped, been attended with a blessing from on high.

Thursday and Friday, July 8 and 9, were given to my annual visitation of St. Ann's Hall, Flushing, *Queen's county*. This excellent institution for Female Christian Education, I was happy to find much enlarged, and well sustaining its character for thorough efficiency in its important operations. In the new and beautiful chapel which had been provided since my last visit, I confirmed, on the second day of the visit, 13 members of the establishment.

Saturday, 10, confirmed 9 students of St. Paul's College, College Point, in the College Chapel.

The time spent by me this year in the four Seminaries of Christian Education of which I am official Visiter, has been to me a source of much enjoyment, and has strengthened my hope and confidence of great good to accrue from them all. Most happy am I, also, to be able to say, in reply to insinuations sometimes cast upon such establishments—and I speak the sentiments of others also well qualified to judge in the matter—that the attention paid therein to the various branches of human learning, and consequent efficiency, are probably not surpassed in any of the seminaries of our land.

Sixth Sunday after Trinity, July 18, in the morning, confirmed one in the Chapel of the United States Military Academy, *West Point*. This visit was at the request of the Chaplain of the Academy, who is a Presbyter of the Diocese of Virginia, and has succeeded, in this office, the Rev. Jasper Adams, D. D., who has been regularly transferred from this Diocese to that of South Carolina.

In the afternoon, for the parish of St. Mary's Church, preached in the Presbyterian Meeting House, Cold Spring, *Putnam county*.

Seventh Sunday after Trinity, and Festival of St. James the Apostle, July 25, in St. Anna's Church, Fishkill Landing, *Dutchess county*, admitted the Rev. Freeman Clarkson, Deacon, the Minister of the parish, to Priests' Orders.

In the afternoon, confirmed 9.

Monday, 26, in the same church, instituted Mr. Clarkson into the rectorship of the parish.

Wednesday, 28, in St. James' Church, Goshen, *Orange county*, admitted the minister of the parish, the Rev. Jesse A. Spencer, Deacon, to Priests' Orders.

In the afternoon, confirmed 2, and paid a pastoral visit to a sick member of the parish.

Friday, 30, in Christ Church, Marlborough, *Ulster county*, admitted the missionary there, the Rev. George W. Fash, Deacon, to the Priesthood.

In the afternoon, confirmed 8.

Saturday, 31, preached, and performed the Burial Service, at the funeral of a young member of the Church at Newburgh, *Orange county*.

Eighth Sunday after Trinity, August 1, preached and administered the communion, and in the afternoon confirmed 9, in a Chapel fitted up in the Academy at Clermont, *Columbia county*. This, it is believed, was the first time of the administration, in this village, of either Confirmation or the Lord's Supper. The faithful services of the missionary there have been much blessed, and we may hope that the very favorable impression which the Church has made will soon result in its permanent establishment. The same might be said, my dear brethren, of many other places in this Diocese, where the Church is yet unknown, where heresy and schism are rife, where infidelity reigns, and vice and immorality triumph, and where misguided, however honest, zealots wage ungodiy warfare for or against mere hair-breadth distinctions among the multiform departures from evangeilcal and catholic verity—I say, brethren, we might in these places too, have abundant reason to thank God for the unspeakable blessings of His Church, would our Diocese do its duty in the great and holy missionary cause.

Tuesday and Wednesday, 3d and 4th, were spent by me in Geneva, *Ontario county*, in the Diocese of Western New York, in duties and engagements connected with my station as a trustee of Geneva College. The interest which this Diocese possesses in that institution, from the fact of its being one of the few Colleges in which the influence of the Church predominates, from its having been located in the Diocese before the formation of that in which it now stands, and from the aid which our Society for Promoting Religion and Learning has extended to it, renders it particularly proper for me occasionally to notice it. I am happy to say, that it never possessed stronger claims to our favorable regard and full confidence. It takes a noble, and eminently successful stand in favor of *thorough* instruction. This, of course, is more or less unacceptable to those who wish for the *name*, without encountering the *toils*, of learning, and are content with that degree of knowledge which is to be attained by an easy and a lazy road. The Faculty, however, are undaunted in the prosecution of their noble object, and will doubtless be sustained by the true and enlightened friends of learning, and of the proper discipline and training of the youthful mind. I recommend the College, with renewed confidence, to the patronage especially of the western portion of my Diocese.

Ninth Sunday after Trinity, August 8, in the Anabaptist Meeting House, Franklin, *Delaware county*, in the morning, confirmed one, and preached again in the afternoon.

In the evening, preached in St. John's Church, Delhi.

Monday, 9th, at Gilboa, *Schoharie county*, administered the communion to a sick person at her residence, and afterwards confirmed 2 in the Dutch Reformed Meeting House.

This confirmation was, it is believed, the first service proper to the Episcopate ever performed in Schoharie county; nor am I aware of there having been previously performed in the county, any of the services of the Church, more than a very few times, if at all. We have no parish in the county, as is also the case with two other counties in the portion of the State forming this Diocese; while seven counties have but one each, and seven others not more than three each. In all these counties, it would not be difficult to prove to the enlightened and impartial Christian, that the cause of Christ is greatly suffering for want of the Church, and many of her excellent members grieved for their destitution of spiritual privileges. Can any zeal, however ardent, or any contribution, however liberal, for distant objects, be evidence of a true missionary spirit, while Christ is thus suffered to be wounded, and his people neglected, among ourselves?

Tuesday, August 10th, consecrated St. Luke's Church, Catskill, *Greene county*, and administered the communion therein. As mentioned two years since, the former parish church had been destroyed by fire. The erection of the present very handsome and convenient edifice has been facilitated—though to a less extent than it should have been—by the amount of insurance which the vestry had secured on the former church. Would I could say that like facility had been provided by the vestry of Grace Church, Waterford, Saratoga county, which, since my visit to it in May, has been involved in the terrible conflagration that laid waste no small portion of that beautiful and interesting village. The church unhappily was *not* insured; but there are in the parish so many families in very moderate circumstances, who lost a large share of their worldly substance by the same calamity which deprived them of their church, that I hope the remissness of the vestry will not be suffered, by brethren who are able to relieve them, to be visited on the congregation. But I cannot withhold the expression of the sentiment, that if the gentlemen composing our vestries will subject their parishes to losses which may be so easily warded off, they ought to consider themselves bound to bear personally a very large share of the resulting burden. Indeed, so much is at stake, in this matter, in many of our parishes, that the parishioners owe it to themselves to see that their churches are duly insured.

In the afternoon, confirmed 21 in St. Luke's, and subsequently an infirm member of the parish at his residence; and in the evening, baptized a child.

Wednesday, August 11th, confirmed 2 in Calvary Church, Cairo.

Friday, 13th, in the morning, laid the corner stone of Bethesda Church, Saratoga Springs, *Saratoga county*. It was truly gratifying to witness the zeal and earnestness with which the work has at length been undertaken, of erecting a suitable church in this rapidly improving village, and important centre of influence.

In the afternoon, confirmed 6 in the present chapel of the parish.

Here, as in many places, a most serious difficulty was encountered in the point of location, at the very threshold of the enterprise of building a church. It is mournful to see how such a circumstance will sometimes divide a parish, greatly impede the cause of religion, and mingle worldly, time-serving, and unholy feelings, with objects which ought to be held sacred from whatever defileth. When I hear of a person that he will be very liberal in his aid towards building a church if it is placed just where his fancy or his interests dictate, but will do for it little or nothing, or perhaps even endeavor to impede it, if erected elsewhere, I am almost tempted to think that even all that he can do is paid for at too great a price, by having a man of such a spirit connected at all with ecclesiastical concerns.

Our brethren at Saratoga, finding that there was much honest difference of opinion among them as to the best location for their new church, and dreading the consequences that might result from holding the matter too long in suspense, had recourse to an expedient highly creditable to their Christian feeling and their honesty of purpose, and which I will venture to recommend as worthy of imitation. The vestry, by an unanimous vote, requested me to appoint three impartial arbitrators, to whom they agreed to submit the question of location, with full power of final decision. Two clergymen and a layman, from neighboring counties, were accordingly appointed. They repaired to the village, heard the several parties, visited the proposed sites, and unanimously determined upon the beautiful one on which the corner stone was laid. Thus was all difference settled, threatened evil consequences warded off, and every member of the vestry laid under an honorable obligation to do what he can to forward the building, even as much as if the selected site, should it not really be so, was that of his original choice.

Tenth Sunday after Trinity, August 15th, in Christ Church, *Hudson*, instituted the Rev. Pierre T. Babbit into the rectorship of the parish; in the afternoon, confirmed 13; and preached again in the evening.

Tuesday, 17th, preached in Christ Church, Poughkeepsie, *Dutchess county*.

Wednesday, 18th, in an apartment used as a temporary chapel for St. Paul's Church, Pleasant Valley, baptized 2 infants and confirmed 5 persons, and preached again in the afternoon.

Thursday, 19th, preached morning and afternoon in St. Peter's Church, Lithgow.

Friday, 20th, preached in the Methodist Meeting House, Poughquag.

Saturday, 21st, in Christ Church, Patterson, *Putnam county*, admitted to Priests' Orders the Rev. Sheldon Davis, Deacon, the Missionary there and at Pawlings, Dutchess county; and preached again in the afternoon.

Eleventh Sunday after Trinity, August 22d, in the morning, preached in a Methodist Meeting House, Pawlings, *Dutchess county*.

In the afternoon, confirmed one in a Union Meeting House, South Dover.

St. Bartholomew the Apostle, Tuesday, August 24th, preached in St. James' Church, North Salem, *Westchester county*.

Wednesday, 25th, in the Presbyterian Meeting House, Somers, for the parish of St. Luke's Church, preached and administered the communion.

The church here, of which I mentioned above the laying of the corner stone, is, I am happy to say, going on rapidly towards a completion which promises to be highly creditable to the parish.

Thursday, 26th, in the morning, confirmed 13 in St. Matthew's Church, Bedford.

In the afternoon, confirmed at his residence, in the same parish, a colored man, nearly 90 years of age, too infirm to repair to the church; and at the same time administered the Lord's Supper to him and his former mistress, a venerable member of the Church, in the 91st year of her earthly pilgrimage.

In the evening, preached in the Methodist Meeting House, often used by the parish on account of its location being much more convenient than that of the church. I was happy to find the latter greatly improved in the interior since my last visit.

Saturday, 28th, confirmed 13 in Grace Church, Whiteplains. Here I found the church greatly improved by enlargement and otherwise, as was called for by the increasing prosperity of the parish, evinced by the very creditable manner in which the improvement has been effected; and all illustrative of the divine blessing on the faithful labors of the Rector, who includes within his sphere of pastoral duty the properly united spiritual, moral, and intellectual culture of a select number of boys, who all enjoy the privilege of being fully included in his domestic circle.

Twelfth Sunday after Trinity, August 29th, in the morning, confirmed 4 in Christ Church, Rye.

In the afternoon, confirmed 8 in St. Thomas' Church, Mamaroneck, and witnessed the public catechising of the children by the pastor.

Monday, 30th, confirmed 2 in Trinity Church, New Rochelle, and subsequently a sick member of the parish at her residence.

Tuesday, 31st, confirmed 12 in St. Paul's Church, Eastchester.

Wednesday, September 1st, in the morning, preached in St. Peter's Church, Westchester.

In the evening, administered baptism, at her residence, to an aged and infirm person in the parish of St. Ann's Church, Morrisania.

Thursday, 2d, baptized an adult, and confirmed 5, in St. Ann's Church. This is the church mentioned above as having been built on the estate, and at the sole cost, of Governeur Morris, Esq. The parish I now found fully organized, and the church, and the lot on which it stands, including sufficient ground for a cemetery and a parsonage, secured to the vestry in perpetuity, by the gift of their former munificent proprietor.

September 6th, received from the Right Rev. the Bishop of Tennessee, official notice of his having pronounced sentence of degradation from the ministry on Albert A. Muller, late a Presbyter of that Diocese.

Wednesday, 8th, at the request, and on the behalf of the Right Reverend the Bishop of Connecticut, consecrated the very beautiful and well arranged edifice erected by the parish of St. Paul's Church, Norwalk, Fairfield county, in that Diocese, as a substitute for the old church of the same name, which had proved insufficient for the increasing size of the parish, and which, for more than half a century, had supplied the place of a still more ancient edifice which was burnt in the war of the revolution.

William Atwill, a candidate in that diocese, was also, at the same time, admitted by me to Deacons' Orders.

Continuing in Connecticut, I preached in St. Paul's on Thursday, 9th, and

Friday, 10th, in St. John's Church, Stamford, in the same county.

Sixteenth Sunday after Trinity, September 26th, confirmed 3 in St. Mary's Church, *New York*, and afterwards, in a private house, 2 sick members of the parish.

It is also proper that I here record the ordination held yesterday in your presence, when John S. Kidney, an alumnus of the General Theological Seminary, and Stephen Patterson, were admitted to Deacons' Orders, and I had the pleasure of the assistance in the services of my Right Reverend Brethren the Bishops of Illinois and Kentucky.

From the above details, it appears that during the year, I have ordained 8 Priests and 17 Deacons, one for the Bishop of another Diocese; instituted 4 Rectors; laid the corner stones of 4 churches; consecrated 5 churches, one for the Bishop of another Diocese; and confirmed 687 persons on 60 occasions, which, added to the 3 mentioned above as having been confirmed by Bishop Brownell, makes the whole number confirmed in this Diocese, 690. Twelve of the Deacons are Alumni of the General Theological Seminary. I have also administered the Lord's Supper 28 times; preached 194 times; and travelled, in the discharge of official duty, about 3000 miles.

The changes among the clergy, other than those already noticed, have been as follows:

The Rev. Hobart M. Bartlett has removed into this Diocese from that of Virginia, and been aiding the Rev. Aldert Smedes, jun., of this city, in the charge of his Female Seminary, and supplying, during a suspension of labor on account of impaired health—now, I am happy to say, no longer existing—the public duties of the Rector of St. George's Church, Hempstead, Queen's county.

The Church's deep feeling on the subject has been too truly manifested to allow me to doubt of your sympathy with the sorrow with which I record the death of the Rev. Lewis P. Bayard, D. D., Rector of St. Clement's Church in this city. He found his grave in the other hemisphere, while returning homeward from a visit to the holy land. A more faithful servant and minister of God; a truer son of the Church—with a heart warmed, as well as an understanding enlightened, by her principles; a more unwearied, devoted, and affectionate pastor; a friend, of more genuine virtues befitting friendship; and one of more constant fidelity in every relation of life—(I am surrounded with witnesses who will fully bear me out in saying)—rarely if ever lived. My personal friend from our youth; my brother respected and beloved since together we were admitted to Deacons' Orders, as together we were subsequently raised to the Priesthood; and in the relation which for the last ten years of his life subsisted between us, a Presbyter with whom a Bishop could not be otherwise than happy; I most cordially sympathized with the deep and affectionate feeling so generally excited by the mournful intelligence of his decease. It was such a loss as is not often felt, and therefore naturally a subject of more than wonted manifestations of sorrow for ourselves, and condolence with the parish and the domestic circle which felt it most acutely.

He has been succeeded in the charge of St. Clement's by the Rev. Edward N. Mead, whom he had left in its temporary care.

The Rev. Thomas S. Brittan has removed to the Diocese of Western New York.

The Rev. John A. Childs has removed into this Diocese from Pennsylvania, and supplies the missionary station at Waddington and Norfolk, St. Lawrence county.

The Rev. Caleb Clapp has removed to Williamsburgh, King's county, where he has charge of a Seminary, and is also supplying the Church of the Nativity in this city, of which the late Rector, the Rev. Anthony Ten Broeck, having resigned his charge, has removed to the Diocese of New Jersey.

The Rev. James Coghlan, having come to this country a few years since, as a Presbyter of the Church of England, canonically connected himself with this Diocese, and become the Rector of a parish therein, returned to England about three years since, and has not since made to me his canonical reports. He is said to have become settled in the ministry there. As there is no mode of transfer provided between that branch of the Church and our own, and Mr. Coghlan appears to have thus renounced his connection with the latter, I have erased his name from the list of our clergy.

The Rev. William C. Cooley has resigned the charge of St. Peter's Church, Peekskill, Westchester county, where he is succeeded by the Rev. Moses Marcus, who has relinquished his station as Missionary of the Board of Missions at Nantucket, Massachusetts.

The Rev. William A. Curtis has resigned the Rectorship of St. Thomas' Church, Mamaroneck, Westchester county, and become the missionary at Kingston, Ulster county; being succeeded at Mamaroneck by the Rev. John M. Ward, who has removed into this Diocese from that of New Jersey. The station at Kingston had been resigned by the Rev. Henry M. Davis, now missionary at Ticonderoga, Essex county.

The Rev. Isaiah G. De Grasse, Deacon, a young man of African extraction, who had entered the ministry, and prosecuted its duties with talents and acquirements of a superior order, having removed to the West Indies, and made there an impression promising great future usefulness, was soon taken, by a happy Christian death, to the account of his short stewardship.

The Rev. Stephen Douglas has removed to the Diocese of Western New York.

The Rev. John Dowdney has resigned the Rectorship of Trinity Church, Athens, Greene county, where he is succeeded by the Rev. Thomas Mallaby, and become Rector of Trinity Church, Albany.

The Rev. Sturges Gilbert has resigned the Rectorship of St. Peter's Church, Hobart, Delaware county, and removed to the Missionary Station at Westford, Otsego county; which has been resigned by the Rev. Joseph Ransom, who has removed to that at Gilbertsville, Otsego county; from which the Rev. John Hughes has removed to the missionary charge of Monticello and Exeter, in the same county.

The Rev. George D. Gillespie has removed to the Diocese of Western New York.

The Rev. Kingston Goddard has resigned the Rectorship of Christ Church, Brooklyn, and accepted that of the newly incorporated Immanuel Church in the same city; being succeeded in the charge of Christ Church, by the Rev. John S. Stone, D. D., who has removed into this Diocese from that of Massachusetts.

The Rev. Asa Griswold has removed to the Diocese of Western New York.

The Rev. William H. Lewis has removed from the Diocese of Massachusetts, and become Rector of the newly incorporated Calvary Church, Brooklyn.

The Rev. Andrew Hull has removed to the Diocese of Western New York.

The Rev. Hiram Jelliff has relinquished the missionary station at Lithgow, Dutchess county, and removed to Poughkeepsie, in the same county, where he has charge of a seminary of learning.

The Rev. Theodore B. Lyman has removed to the Diocese of Maryland, and the Rev. Louis L. Noble to that of North Carolina.

The Rev. Smith Pyne has resigned the Rectorship of St. John's Church, Yonkers, Westchester county, where he is succeeded by the Rev. Henry L. Storrs, removed into this Diocese from that of Western New York; and has charge of a select school in this city.

The Rev. Richard C. Shimeall has resigned the Rectorship of Trinity Church, Brooklyn.

The Rev. Marshall Whiting has removed into this Diocese from that of Western New York, and has charge of a seminary of learning at Astoria, Queen's county.

The Rev. Benjamin W. Stone has removed from this Diocese to that of Western New York.

The Rev. William F. Walker has become Rector of Bethesda Church, Saratoga Springs, Saratoga county; the Episcopal Institute at Troy, in which he was so faithfully and usefully discharging the duties of Principal, having, I am sorry to say, been discontinued for want of sufficient patronage.

I have already, in this address, announced to you, brethren, the death of three of our clergy, all cut down in the midst of usefulness. Another is to be added. The Rev. Peter Williams, Rector of St. Philip's Church in this city, a few weeks after our last meeting, having, on Saturday night, made all his arrangements for the hallowed services of the following day, and retired to rest, in his usual, although somewhat impaired health, was, ere the dawn of the expected day, summoned to the eternal world. This excellent brother, as you well know, being one of themselves, had been, for many years, the faithful, devoted, and eminently useful pastor of a parish formed of Africans and their descendants. A better ordered parish the Diocese does not possess. Mr. Williams added to sincere and enlightened piety, and a grade of talent and theological acquirement quite above mediocrity, great soundness of judgment and prudence in action, and a just appreciation, a sincere love, and a consistent adoption, of sound Church principles. Truly attached to his flock, and cordially devoted to their best interests, he took heed unto them with a wise regard to what most concerned their duty and welfare in the life that now is, and their well-grounded Christian hope of that which is to come. "He fed them with a faithful and true heart, and ruled them prudently with all his power."

The parish thus suddenly and mournfully vacated, was cheerfully supplied, for several months, by the late Rector's reverend brethren of this city, and has since been by the Rev. Benjamin Evans, our City Missionary at large, assisted first by the Rev. Donald Frazer, Deacon, and now by the Rev. Alexander Frazer.

The whole number of clergy of the Diocese is 196. Seven have removed from other Dioceses into this, and 16 from this into others, and 4 have departed this life.

The following persons are candidates for orders:—Henry Lawrence, William H. Hughes, D. Hillhouse Buel, Ralph Hoyt, Francis Edwards, Nathaniel W. Starr, Charles F. R. Smith, Jacob D. L. M. Moore, Henry M. Beare, Samuel Sherwell, Arthur Carey, James Witherspoon, Benjamin Akerly, Benjamin Daniels, John C. Smith, Samuel H. Coxe, jun., Stephen H. Battin, James W. Stewart, William Walsh, Gordon Huntington, Edwin A. Nichols, Reuben Riley, Henry B. Bartow, Frederick Shelton, Aaron F. Olmstead, Edgar P. Wadhams, Vandervoort Bruce, Archibald C. M'Elroy, Robert B. Fairbairn, Charles Bancroft, Homer Wheaton, George W. Coaklay, Fletcher J. Hawley, Elijah Guion, jun., Robert S. Howland, Charles S. Little, Edward Selkirk, (transferred from Connecticut,) William H. Norris, (transferred from Virginia,) Horace Hills, jun., Philemon E. Coe, Flavel S. Mines, William Everett, James W. Coe, James J. Bowden, Benj. B. J. M'Master, and Charles Seymour.—Total, 46.

Of these, 20, viz., Messrs. C. F. R. Smith, Sherwell, Carey, Witherspoon, Akerly, Daniels, J. C. Smith, Battin, Stewart, Walsh, Huntington, Nichols, Olmstead, Wadhams, Bruce, M'Elroy, Fairbairn, Coaklay, Hawley, and Selkirk, are students of the General Theological Seminary. Others are expecting to enter at the opening of the Seminary next week.

John G. Barton, James N. M'Elligott, and Anthony E. Burt, have, at their own request, had their names erased from the list of candidates, and William E. Snowden been transferred, as a candidate, to North Carolina, and Thomas T. Guion to Connecticut.

Charles Axtell, being obliged by ill health to suspend his studies, has ceased to be a candidate.

Since we were last assembled, our sister Diocese of Georgia has become fully organized by the consecration of its first Bishop, the Right Reverend Stephen Elliott, D. D., a circumstance of great promise to the interests of the Church.

My official experience and observation through the year have given me much cause of thankfulness to God. The progress of the Church in this diocese is evidently onward. I have seen parishes, indeed, in which I could not but think there should have been greater indications of prosperity. Mournful evidences have, in some places, forced themselves upon me of the sore hinderances which a worldly spirit throws in the way of the Church's work. Men's minds are too much given to the service of mammon; and in ostensible seeking of the interests of the commonwealth, the control and agency of Divine Providence are too much forgotten; the Church's instrumentality in promoting every department of human welfare is sadly overlooked, and mere politics, often the more absorbing and violent in proportion to their narrowness of views, and selfishness of purpose, seem to hold in durance the very heart's core of multitudes who profess and call themselves Christians. From these sources arises no small portion of the labors, anxieties, and disappointments of the ministry. The word preached falls too often on listless ears; worship and ordinances extend in vain their invitations, or are heeded with coldness and indifference; and men turn away from the true service of God to the lying vanities of the world. Of such things, my visitations through the year have given me too much mournful proof; although I think we may hope that the work of God has, upon the whole, prospered, and that the world, the flesh, and the devil have been obliged, in no small degree, to yield. I think, my reverend brethren, that we have cause for encouragement, and I would affectionately ask that your prayers may be mingled with mine, that the grace of God may more and more abound in us, and when we again separate for our several spheres of labor, give us therein renewed supplies of the humility, zeal, wisdom, discretion, and disinterested and unwearied devotion, which are needful for making full proof of our ministry, and discharging its weighty obligations and responsibilities. Let us be more diligent in study, more constant and fervent in prayer, and of a readier mind and will in the momentous functions of the ministry. There is that in the present aspect of things in the spiritual world which calls us, with especial emphasis, to all this. A spirit of inquiry has been roused, set in extensive action, and brought seriously home to the consciences of some of the wisest and holiest men of the Church in our day, which will not admit of being disregarded or lightly met, and which cannot be averted. It must and will go on. For good or ill, it will exert a most controlling influence. It seems to have been started by what forced itself upon good and reflecting men as evidently a failure, of tremendous import, in the protestant enterprize. More than three hundred years have passed since the Christian world was roused in the midst of the spell of ignorance, superstition, heresy, and idolatry, which the spirit of papal apostacy had thrown around it. Every department of religious principle, motive, and practice, was subjected to investigation, keen in its searchings, bold in its pushes, and it must be acknowledged, as it gained confidence by success, too often reckless of its bearings and results. From that period, this spirit has continued—diverging ever and anon into new regions of inquiry, and laying bare new results as the fruit of its master-principle—unto our day. And what now presents itself as the issue? The papal apostacy, in the estimation of many sound, intelligent, and good minds, becoming even stronger in its consolidation, and putting forth renewed energies, and displaying increased success, in spreading its cause.

You will understand me, brethren, as not adopting this view as entirely my own. I think there can be little doubt that the popish system is, at this moment, convulsed dreadfully within itself. There is, however, an outward show of unity, put forth, there is reason to believe, with the utmost of even jesuitical cunning, which secures for my argument much of the force which the reality of that show would confer. And there is an honest fear, in many quarters, that there may be too much truth in this boast and appearance of unity, strength, and efficiency, which renders the argument seasonable.

And what shall we say of the counter-cause of protestantism? Riven to its centre with internal dissension; covering with its name every variety of schism, and every bold and wicked innovation of heresy; forming an unholy alliance with the veriest infidelity; and while beguiling unstable souls with the show of unity, by adopting the watchwords of protestant liberty, the glorious privilege of private judgment, and anathema on the corruptions of popery, wasting its energies on internal strife, arraying its votaries in deadly feud against each other, and thus strengthening the hands, and ministering to the triumph, of the mighty papal power which it would cripple and subdue. Brethren: is not this a lamentably true picture of the protestant ranks? For we must remember that protestant is but a negative term. It implies no principle but that of dissent. Let who will, or let what sect will, protest against popish corruptions, he or it thereby becomes protestant, no matter on what principles, or in favor of what principles, the protest is made. This is daily acted out. The rejection of Christ's priesthood, the rejection of His sacraments, every species of schismatic organization, every kind of erroneous and strange doctrine contrary to God's word, every grade of heresy, is called by the name protestant, protestant, in the true meaning of the term, and vaunts itself as the legitimate result of the great privilege of private judgment, and the bounden duty of casting off the degrading and sinful yoke of papal despotism and corruption. Brethren: unwelcome as such truths may be, hostile as they may be to favorite theories, and mortifying to honestly cherished sensibilities: still they are truths. It were vain, and worse than vain, to blind our eyes to them. The true course is to look them full in the face, and endeavor, by God's help, to draw from them what may tend to His glory, the good of His Church, and man's spiritual and eternal welfare. And this, I verily believe, was the honest and holy purpose of the good men in our mother Church, who have been the means of exciting the inquiry to which I have referred. They saw—and must not every reflecting man see?—that the friends of the great reformation were looking at that work through a wrong medium,—were laboring under a most hurtful delusion respecting it, and were thus entangling its glorious cause in inextricable difficulties, and themselves fostering and encouraging the boldness of papal presumption, and the success of papal artifice and intrigue, and contributing to the manifold ills of dissension in the anti-papal ranks, and of the increased growth of false doctrine, heresy, and schism. The great source of this difficulty appeared to them, and I think must, upon reflection, be acknowledged, to be, the adoption of a wrong *principle* in opposing papal error, and a wrong *ground of union* among those who *are* opposed to it—of *mere protestantism*, instead of *scriptural and primitive catholicity*. A sentiment, a doctrine, a practice, may be far removed from popery, may be connected with the firmest *protestation against* popery, and yet be very wide of the truth. Mere protestantism, then, is no efficient bond of union. It may be one as far removed from the Gospel as popery itself. This the cunning jesuits see, and therefore have artifices beyond number at work to try to strengthen in their opponents the delusion which adopts protestantism as their watchword and their bond. Large numbers of really good, pious, and sincere men, and among them many who love not the manifold errors which bear the name of protestant, and who do sincerely love the truth as it is in Jesus, are nevertheless hereby grievously deceived, and give unwitting encouragement to papal boasts, and to every grade of anti-papal error. Is it not, then, time that this fallacy should be exposed and renounced? Ought not Christians to be brought to see that the truth is by no means to be always found in the opposite to error? that the evangelical system—that with which Christ and His apostles blessed the world—is not characterized as mere protestantism, but as scriptural and primitive catholicity? that therefore the true blessings of the Reformation are to be found not in *departure from Rome*, but in *return to Christ*—to the principles, faith, and order of His One Holy Catholic and Apostolic Church? So thought the brethren who have been termed the "Oxford Divines;" and to bring about a correct estimate and practical adoption of the principles herein involved, has been the great object of their labors. But these have been, and are, but the labors of mere men; not, therefore, to be held as by any means infallible, or as an authorized guide to any man's faith. But who thinks of denouncing the reformers as a body, and the reformation as a system, because of the errors and absurdities of many who were conspicuous and influential in the work? Or who would admit the charge of investing the reformers with authority over their faith, or receiving their decisions as oracular, because of general approval of their system as a whole? Multitudes are found to be lauding the piety and usefulness of Whitefield and of Wesley, and of their respective schisms, who would think it a hard measure to be therefore rated as themselves schismatic in their tendencies and views. I, of course, do not mean to bring the merits of these distinguished enthusiasts into comparison with those of the reformers or the Oxford Divines. But I wish to show the legitimate bearing of much popular objection against the latter. For the same reason I would give a passing notice to what has been sometimes strangely deemed a respectable argument against the Tracts—that they and their advocates are in favor with, and have been publicly lauded by, the papists. They must be little versed in the history of the sect which once had its emissaries even in the garb of English puritanism, lauding the wildest and worst of puritanic errors, who see not what all this means; and they are contending for issues little dreamed of by them, who consider popularity and applause among those who are without, as evidence of treachery to that which is within.

I know not that there is, either in this country or England, any body of men, I think I may say any individuals, who are the pledged and indiscriminating approvers and advocates of the works of the Oxford Divines, any more than of other human compositions. But that for which there is a loud, imperious, and extensive call among serious and reflecting minds in both branches of the Church, is, that a patient and unbiassed hearing should be given to those good men. There are two great evils to be met,—the progress of popery on the one hand, and the false position of its opponents on the other. This is the cause in which the Oxford Divines are enlisted. They would distinguish popery, not from *protestantism*—for that is a most heterogeneous mass—but from *scriptural and primitive catholicity*. *Here* they look for the Christian system in its integrity. They wish not to allow to the Church of Rome the false boast that her *popish* peculiarities are *catholic*. They wish to remove from protestants the miserable and suicidal delusion, that all that is opposed to Rome is therefore true, and to enable them to separate what in the present Romish system is retained of catholic verity from what of papal error is mingled with it. Suppose that in the honest and zealous prosecution of objects so unquestionably good, they may sometimes push their zeal too far, and concede more than in propriety should be conceded. What else is this, but what the history of human opinion proves to be often the case with the very best of men? What cause so holy, so good, so true, that if subjected to censure or rejection for such reasons, would not perish?

Brethren: the spirit of inquiry and investigation to which I have now referred, has attained to an extent and an influence which will not brook feeble and common-place efforts to control or check it. All vague and general reprehension will fail to touch it; while it is not to be denied that it calls for no scanty intellectual and spiritual gifts for its right guidance, and its being turned to the best interests of the Church. He is the Church's best and most efficient champion, who has a nice vision to detect a clear understanding, and spiritual discernment to appreciate, and moral courage to advance and defend, what of scriptural and primitive catholic verity lies mingled with the mass of popish error, or may be rejected in the undiscriminating ardor of protestant zeal.

What I would recommend to my reverend brethren of the Clergy, in consideration of the peculiar claims upon them of the present position of the Church, is, that they direct their most serious attention to the points of difference between the Catholic and the Romish systems; careful not to allow to the latter the peculiar credit of any point which belongs to the former; not to be beguiled by the subtleties of the latter to admit as catholic aught that is perverted from the true evangelical standard; and not to suffer themselves to be drawn into indifference to what is truly catholic, because of ever so widely spread protestant prejudice against it.

I am aware, brethren, that this will be no easy work; but the minister of Christ must expect labor in his Master's service. It is always, but now especially, necessary for us who are in that blessed service as ministers of the New Testament, to engage, with great care and industry, in those studies which may give ability to sift well both popish and protestant errors, and arrive at the adoption of that system of evangelical truths and principles which was committed by its Divine Head, and by His Holy Spirit, through the blessed Apostles, to His One Catholic Church. Draw your studies, reverend and dear brethren, this way, and continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures, and by diligence in such studies as help to the knowledge of the same, ye may wax riper and stronger in your ministry; may always *so* minister the doctrine and sacraments, and the discipline of Christ as the Lord hath commanded, and our branch of the Catholic Church hath received the same according to the commandments of God; and may be ready, with all faithful diligence, to banish and drive away from the Church all

roneous and strange doctrines, contrary to GOD's word.

Nor are you, brethren of the Laity, uninterested in this serious and important subject. I have been much pleased to know that the "Oxford Tracts" have arrested the attention of some of the most intelligent and seriously-minded among you. I would that it were more so. Among their best influences are the *spiritual views* which they give of the Church and all departments of its service, business, and operations. Let our worthy Laity who, parochially or otherwise, are called into the charge and conduct of any department of ecclesiastical concerns, duly reflect on the views of the Christian Church, its objects, its character, and its operations, which these Tracts afford, and I cannot but think that by the divine blessing on their good sense and moral principle, there will be a happy deliverance from the weight of worldly principles, views, feelings, and operations, which now presses down the Church to a level so secular, and often of so questionable a moral character.

We all, brethren, both Clergy and Laity, have a deep spiritual interest in certain serious and important points in the extensive inquiry to which reference has now been made. The real nature of the Christian Church, the connection of the Laity with the Church, the connection of the Clergy with the Laity, the connection of the divers orders of the Clergy with each other, and the reverence due to sacred places and sacred things—subjects, say what worldly principles and views may to the contrary, essentially interwoven with spiritual views of religion—are therein treated with a full reference to the bearing on them of Holy Scripture and primitive Catholic principles and usages, and urged upon that discriminating and conscientious regard which a Christian ought to pay to every thing connected with his spiritual character and interests.

GOD grant you all, brethren, both clerical and lay, the abundant influences of His grace for your right guidance, and your effectual aid, in your respective lines of duty to His holy Church; and especially in the most vitally important department of your adoption, for the ends of practical piety, of the true faith and holiness of which that Church has been made His honored agent!

In view of the great interests now brought to our notice, I feel compelled to trespass further upon your patience by reverting to topics of peculiar diocesan interest.

Our Diocese, in discharge of its high functions as a duly organized section of the Church of GOD, has various agencies in operation for the discharge of its share of that Church's legitimate peculiar work. I refer to our Education and Missionary, New York City Mission, Bible and Prayer Book, and Tract Societies. They are agencies which, it would seem, no good member, and no good congregation, of our Diocese, can do otherwise than cordially and liberally support. The two last named—the Bible and Prayer Book and Tract Societies—have, I am happy to say, been sustained with comparative liberality during the last year. Their detail of receipts and operations is, on the whole, encouraging. The field of their labors is unlimited save by the habitable globe. Wherever good Christian people may wish to distribute Bibles, Prayer Books, and Tracts, thither our Societies will send them. The Tracts, however, must, of course, be those which accord with the principles of scriptural and primitive Catholicism. But this has been found no hinderance to a demand for them from all sections of our country, from its Army and Navy establishments, and from foreign parts. These, to the utmost of our ability, have been met, and always shall be met.

I feel it my duty to add, that the Tract and Bible and Common Prayer Book Societies are so organized and conducted as to encourage the fullest dependence upon their success and usefulness. They have, in common, a most efficient agency, sustained, at present, by a gentleman whose devotion of time, care, and labor, is invaluable to the institutions employing him, and is productive of no small benefit to the Church in other spheres of diocesan and more enlarged operation.

Of the *organization* of our Education and Missionary Society I can speak equally favorably, but not, I am sorry to say, of its patronage and operations. It has been, and is, deficient in funds, and consequently in operation. And yet I know of no institution which presents a stronger claim upon the contributions of Churchmen.

It has in view, first, the thorough education of young men for the ministry. It is not necessary to ask either why it is, or why it should not be so; but so it is, that among those who present themselves to us as of pious and moral character, and intellectual capacity, fitting them for due preparation for the ministry, a very small proportion have the pecuniary means of passing through the proper preliminary studies. What, in this view of their case, is to be done? Our Society has established a principle in the matter which I deem eminently worthy of being thoroughly carried out. It is, that provision should be made for their actual expenses, on an economical scale, and they be thus allowed, without hinderance, to pursue a full course of literary and theological study. We act upon the principle that it is better to aid a few effectually than to have more beneficiaries who, partially aided, must abstract a portion of their time from their studies, to secure their support by secular employment. Unhappily, however, we are not sustained in this most promising plan for training a well learned and useful clergy. The object must present itself to every well-thinking Churchman as of prime importance. We are continually hearing of the importance of a well educated ministry. There is hardly a parish among us in which there is not manifested a desire to have a talented clergyman. And yet our efforts to secure to every candidate for the ministry a respectable grade of literary and theological preparation, are so miserably sustained, that there is now very great danger of our being obliged to dismiss from our care several young men of the most promising qualifications. So also with our Diocesan missions. Many of our missionaries have gone for some time unpaid because you, the parishes of the Diocese, will not enable the Board to remit them the little item in their support on which they have depended, and for the want of which some of them at least are exposed to great privation. The present state of things, it is obvious, cannot much longer exist. We must compel our beneficiaries to forsake their studies, and engage in secular pursuits for their support, and withdraw our missionary aid from parishes of great promise, though of present slender means of support, and thus crush them in their incipient prosperity. Will you force us to this, brethren? It is a serious and immediately pressing question. O dismiss not, I beseech you, its solemn consideration, without duly weighing its momentous bearings and results. I have a communication for the Convention from the Board of Managers of the Society, which I commend to your most serious attention.

BENJAMIN T. ONDERDONK.

New York, September 30, 1841.

THE CHURCHMAN.

SATURDAY, OCTOBER 9, 1841.

CONVENTION OF THE DIOCESE OF NEW YORK.

The matters of chief interest in Convention were in connection with the election of Clerical and Lay Delegates to the General Convention.

The first ballot was taken on Thursday morning, and the result, as declared on the evening of the same day, was, that the Rev. Drs. Lyell and Anthon were duly elected, but that no other candidate for the clerical delegation had the requisite majority of votes. On the same ballot Messrs. Thomas L. Ogden, Stephen Warren, and Hon. James Emmot were declared to be duly elected Lay Delegates.

It was then, on motion, resolved, that the election of the remaining delegates to the General Convention be made the order of the day for 11 o'clock on Friday morning.

On Friday morning the Rev. Dr. Taylor called attention to the fact that there were such discrepancies in the report of the inspectors, as to vitiate its authority.

After some desultory discussion, the Rev. Dr. A. Potter moved that the election be regarded as void, and set aside. The resolution was adopted.

The Convention then went into a new election, the result of which was, that the Rev. Drs. Lyell and Anthon were elected clerical delegates;* and Messrs. T. L. Ogden, Stephen Warren, P. A Jay, Esq., and Hon. James Emmot, Lay Delegates. The Rev. Drs. Berrian, M'Vickar, and Eastburn, were elected supplemental Delegates.

It was then resolved, that an election of two Clerical Delegates and one supplemental Delegate be made the order of the day at 6 o'clock, P. M.

At 6 o'clock the House accordingly went into the election, the inspectors being appointed by the Chair.

From the report of the inspectors it appeared that the clergy had elected the Rev. Dr. Taylor and the Rev. Edward Y. Higbee; and the Lay Delegates had elected the Rev. Drs. Milnor and Hawks.†

After some delay, it was resolved to proceed to the election again. The result was the same as before; although the report showed an increase in the Clerical votes for Dr. Taylor and Mr. Higbee, and a decrease of the Lay votes for Drs. Milnor and Hawks.‡

The consideration of the Report of the Committee on the Constitution and Canons of the Church, which had been before called up, was then resumed. Among the alterations and amendments was one in reference to the IXth Canon, an amended section of which, as reported to the Convention, read as follows:

"And the Bishop shall, in like manner, designate from the same list of provisional deputies, one or more, as the case may be, to supply any deficiency in the representation of this Diocese which may, in any way, occur during a meeting of a General Convention."

On motion of Chief Justice Jones it was then resolved, that the words "during a meeting of a General Convention" be erased, and that the section so amended be adopted.

By this motion, which was carried apparently without dissent, the Bishop of the Diocese was invested with power to supply the vacancies in the delegation from the Supplemental Delegates. The Rev. Mr. Cooke, of St. George's Church, offered a motion to the effect that a Committee of Conference be appointed from the two parties to agree upon a new ticket which should be offered for the votes of the Convention. The proposal, however, was promptly negatived, the majority being well satisfied with the disposition which had been made of the matter, and which left it in the power of the Bishop to fill the vacancies from the list of Provisional Delegates.

The Bishop subsequently appointed the Rev. Drs. Berrian and M'Vickar.

* The votes on this balloting were as follows: The whole number of Clerical votes were 106, of which 54 were necessary to a choice. Of these, Dr. Lyell had 85, Dr. Taylor 66, Mr. Higbee 51, and Dr. Anthon 55. The whole number of parishes that voted was 52, of which 27 was necessary to an election. Of these, Dr. Lyell had 46, Dr. Anthon 35, Dr. Milnor 34, and Dr. Hawks 29. Of the other gentlemen voted, the highest had 25.

† At this balloting the whole number of votes taken was 76, necessary to a choice 39; of these, Dr. Taylor had 51, Mr. Higbee 47, Dr. Milnor 25, Dr. Hawks 26 The Lay vote was as follows: Dr. Taylor 15, Dr. Milnor 23, Dr. Hawks 20, Mr. Higbee 12.

‡ At this balloting the Clerical votes were as follows: Dr. Taylor 56, Mr. Higbee 52, Dr. Hawks 27, Dr. Milnor 26. The whole number of Lay votes taken was 33, necessary to a choice 17; of these, Dr. Taylor had 15, Mr. Higbee 11, Dr. Milnor 21, Dr. Hawks 19.

GENERAL CONVENTION.

On Wednesday morning a large congregation assembled at St. Paul's on the occasion of the opening of the General Convention. The Morning Prayer was read by the Rev. Dr. Lyell of this city, assisted by the Rev. Dr. Proal of Western New York, and a Sermon was preached by the Rt. Rev. Dr. B. T. Onderdonk. The Holy Communion was administered by the Rt. Rev. the Senior Bishop, assisted by the other Bishops present.—The number of communicants (besides the officiating clergy) was 1075.

Of the nineteen bishops belonging to the Church, eighteen were present, Bishop Meade, who has lately returned from England, not having arrived in the city. The Bishops appeared in their official robes, and entered the Church in procession.

After the dismission of the congregation, the House assembled, and the Rev. Drs. Wyatt and Anthon were appointed respectively and for the time, Chairman and Secretary.

During the presentation of the testimonials, when the name of New York was mentioned, the Secretary remarked that he held in his hand a protest against the election of the New York Delegation, which he proposed, if no objection were made, should accompany the New York testimonials in reference to the Committee.

The Committee appointed to examine and report on the testimonials, were the Rev. Drs. Anthon and Meade, of the Clergy, and Messrs. Chambers, Newton, and one other gentleman, (name not remembered,) of the Laity.

The Committee having reported, the roll was called, and the House organized by the election of the Rev. Dr. Wyatt, Chairman, and the Rev. Dr. Anthon, Secretary. No other nominations being made, the election by ballot was dispensed with.

The House of Bishops appointed the Rev. Dr. Wainwright their Secretary, and a message to that effect having been received by the House of Clerical and Lay Deputies, the latter adjourned to meet at St. John's Chapel on Thursday, 9 o'clock.

On Thursday morning the Convention met pursuant to adjournment, in St. John's Chapel at 9 o'clock. A great part of the morning was spent in the appointment of Committees, and little other business was done than the reference of several matters to their appropriate Committees.

The Rev. Mr. Presstman of Delaware informed the House that that Diocese had chosen the Rev. Alfred Lee, D. D. for its Bishop; whereupon the documents relating to the election were referred to a committee, with a view of bringing the testimonials of the bishop elect before the House for their signature. The Committee reported in favor of the same, and the report was accepted: but the testimonials had not been signed when the House adjourned.

At half after one the House adjourned to meet the next day at the same hour and place.

The Musical Service used on occasion of the opening of the New York Convention on Wednesday of last week, was that of Dr. Jackson of Exeter in E♭ Major; whilst that used on occasion of the opening of the General Convention on Wednesday last was Dr. Hodges' in C. The Trisagion and Gloria in Excelsis, however, used on both occasions in the Communion Service, were compositions of the latter master.

A TREATISE ON THE CHURCH OF CHRIST: *Designed chiefly for the use of Students in Theology. By the Rev.* WILLIAM PALMER, M. A., *of Worcester College, Oxford. With a preface and notes, by the Rt. Rev.* W. R. WHITTINGHAM, D. D., *Bishop of the P. E. Church in the Diocese of Maryland.* From the second London edition. In two volumes. New York: D Appleton & Co., 200 Broadway. 1841.

The treatise of Mr. Palmer is, in many respects, the best exposition and vindication of Church Principles, that we have ever read; excelling contemporaneous treatises in depth of learning and solidity of judgment as much as it excels older treatises on the like subjects in adaptation to the wants and habits of the age. Of its influence in England, where it has passed through two editions, we have not the means to form an opinion; but we believe that in this country it has already, even before its reprint, done more to restore the sound tone of Catholic principle and feeling than any other one work of the age. The author's learning and his powers of combination and arrangement, great as they obviously are, are less remarkable than the sterling good sense, the vigorous and solid judgment, which is everywhere manifest in the treatise, and confers on it its distinctive excellence. The style of the author is distinguished for dignity and masculine energy, while his tone is everywhere natural; on proper occasions, reverential; and always, so far as we remember, sufficiently conciliatory.

To our clergy and intelligent laity who desire to see the Church justly discriminated from Romanists on the one hand, and dissenting denominations on the other, we earnestly commend PALMER'S TREATISE ON THE CHURCH. Delegates to our General Convention, now in our city, will do well to avail themselves of the opportunity to visit the Publishers, D. APPLETON & CO., and purchase a copy of the book. They deserve our thanks and a share of our patronage for the publication of *such* books.

NEW WORKS. THE FESTIVALS AND FASTS OF THE CHURCH. *A Series of Familiar Conversations Between a Godmother and Child. For the use of young persons.* New York: S. S. Depository, 28 Ann street.

EASTERN ARTS AND ANTIQUITIES *mentioned in the Sacred Scriptures. With numerous illustrations.* New York: Robert Sears, 122 Nassau street. Boston: Saxton & Peirce.

EVENINGS WITH THE CHRONICLERS; *or Uncle Rupert's Tales of Chivalry.* By R. M. Evans, author of True Tales of the Olden Times. New York: D. Appleton & Co., 200 Broadway. 1842.

We have not room to do more than acknowledge the receipt of the above. We are obliged also to exclude a notice of "Sermons and Remains of the Rev. B. D. Winslow," a work, however, which we would strongly recommend to our readers.

The New York Review, and the American Biblical Repository for October, have been received.

We understand that the Rt. Rev. Bishop Doane will preach, by request in *Christ Church* this, *Saturday* evening, when some of the interesting results of his observations, during his late visit to England, will be laid before the public.

A notice of BISHOP CHASE'S REMINISCENCES has been for some time in type, but unavoidably deferred.

MISSIONS IN GREECE.

The article on our last page, from the British Critic, throws some light on the state of Missions in Greece.

The Rev. William B. Otis requests that, hereafter, all letters and papers be addressed to him at Plymouth, N. C.

☞ The Rev. J. B. Britton, Missionary at New Albany, Indiana, is in the city soliciting aid to pay a judgment on the church building in that place, of $1000. This sum must be raised in the course of the month of October, or the building now occupied by an interesting and growing congregation must be offered for sale. About $500 of this sum is secured, the balance he is endeavoring to obtain, and hopes to return, after the General Convention, with the satisfaction of knowing that his church is secured to the parish.

In the language of Bishop Kemper, recommending this object, "the object he aims at is of vast importance to the future welfare of the congregation of the faithful who worship at New Albany, in Indiana."

Contributions left with George C. Morgan, Esq., No. 7 Nassau st., Rev. B. O. Pears, 28 Ann st., or 150 Monroe st., or with J. A. Sparks, at the office of the Churchman, 111 Nassau st.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County. Seventeenth Sunday after Trinity, October 3, in St. Mark's Church, Williamsburgh, admitted Ralph Hoyt to the Order of Deacons. Morning Prayer was read by the Rev. Samuel C. Davis, of the Diocese of Maryland, the Sermon preached by the Bishop, and the candidate presented by the Rev. Samuel M. Haskins, Rector of St. Mark's.

In the afternoon, confirmed 2.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 5, St. John's Church, *Brooklyn.*

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fifth Sunday in Lent, March 13, Zion Church.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

OCTOBER.

10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
4. Thanksgiving Day; unless another day be appointed by the civil authority.
7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.

NOTICES.

ST. MARY'S CHURCH, WALLABOUT.

The enlargement and repairs of this Church having been completed, it will be re-opened for Divine Service on Sunday next. A Sermon will be preached in the morning by Bishop Kemper—in the afternoon by Bishop M'Ilvaine, and in the evening, by a Missionary from Indiana. After each of which, a collection will be made to aid in payment of the cost of enlargement. The pious liberality of the Churchmen in Brooklyn is respectfully invited.

GENERAL THEOLOGICAL SEMINARY.

An adjourned meeting of the Board of Trustees of the General Theological Seminary will be held in the Sunday School Room of St. John's Chapel, on Tuesday, the 12th inst., at 6 o'clock, P. M. EDWARD Y. HIGBEE, Sec'y.
New York, October 9, 1841.

ST. STEPHEN'S CHURCH.

The Rt. Rev. Bishop McCoskry of Michigan will preach at St. Stephen's Church, corner of Broome and Chrystie streets, on Sunday morning next, (to-morrow,) at half past 10 o'clock.

ACKNOWLEDGMENTS.

JUBILEE COLLEGE.

The undersigned thankfully acknowledges the following contributions received since 1st of January last in aid of Jubilee College:

From Friends in Zion church, Manchester, Vt, by Rev J T Sabine,	$3 00
From A Norrie 50, Rev P J Shand, Trinity ch, Columbia, S C, 30,	80 00
From 5 Sunday school teachers of Mission church of Epiphany,	3 00
From Dr Thomas Meary, by I S Smith, Beaufort, S C,	10 00
From a Parishioner of Trinity ch, Geneva, 2 50, a mite through Rev M Forbes 1,	3 50
From Mrs Chibborn, and Mrs Nicholson, interest on subscriptions,	34 00
From a member of Christ ch, Macon, Geo, by T N Stanford,	7 00
From Anonymously 5, collected in Zion ch, by Rev W Richmond 35,	40 00
From Rev Edward E Ford, rector, St Paul's ch, Augusta,	30 00
From Mr Newbold, Phil, collections made, 80, less exchanged, 2 66,	77 34
From amounts collected by E Blake, Charleston, S C,	442 23
From do do do do do, 660 less exchange 7 05,	652 95
From a little boy at Valparaiso, S A, by J Greenleaf,	5 00
From Mr Higbee, sundry amounts handed by him to Bishop Chase,	15 00
	$1403 02.

Bishop Chase is now in the city, having again left his home and Diocese, for the double purpose of attending the General Convention, and soliciting such further aid, as may enable him to complete his great work of Jubilee College. His last appeal is before the public; and referring the friends of religion and learning to its deeply interesting contents, the subscriber has only to add that he will gratefully receive such further donations as may be sent him. JAMES F. DE PEYSTER,
New York, October 6, 1441. 49 South street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Grace ch, Jamaica, Rev Wm L Johnson, rector, $16 05. St George's ch, Schenectady, Rev Wm H Walker, second contribution, $3. St James' ch, Goshen, Rev J A Spencer, rector, $11. H Le Roy Edgar, Esq, annual, $5 John Burke, $2. Total amount, $37 05.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.
New York, October 9, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Ladies' Tract Society of Christ ch, Reading, Ct, $1. S F Skidmore, donation, $3. Bethesda ch, Saratoga, Rev W F Walker, rector, $3 40. Trinity ch, Fishkill, Rev Robert Shaw, rector, $2 St James' ch, Goshen, Rev J A Spencer, rector, $9. H Le Roy Edgar, annual, $5. St Peter's ch, Albany, Rev Horatio Potter, rector, $10. John Burke, annual, $1. Total amount, $34 40.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.
New York, October 9, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs J W Burtis, of Brooklyn, donation, $10. Amount of collection at St. Paul's Chapel on opening of the Convention, for missionary fund, 114 23, added to do, found, 1. St James' ch, Hyde Park, Rev Dr Sherwood, for education fund, 20, and missionary fund, 35. Calvary ch, Cairo, Rev Geo Sayres, for education fund, 1 10, and missionary fund, 5 15. St Paul's ch, Oakhill, Rev J Thompson, for missionary fund, 7 35. Christ ch, Balston Spa, Rev D Babcock, for education fund, 3 57, and missionary fund, 10. Trinity ch, Lansingburgh, Rev A T Twing, for missionary fund, 10. St. Paul's ch, Charlton, Rev E Davis, for education fund 5, and missionary fund, 5. St Peter's ch, Peekskill, Rev M Marcus, education fund, 3 62, missionary fund, 5. Zion ch, Greenburgh, Rev Dr Creighton, education fund, 19. Christ ch, Tarrytown, Rev Dr Creighton, missionary fund, 21. St George's ch, Newburgh, Rev Dr Brown, education fund, 20. St John's ch, Yonkers, and chapel at Tuckahoe, Rev H L Storrs, education fund, 15, missionary fund, 30. St Andrew's ch, Richmond, Rev Dr Moore, education fund, 18 87, missionary fund, 21 49. Church of the Cross, Ticonderoga, Rev H M Davis, education fund, 7, missionary fund, 8. Trinity ch, Potsdam, Rev A K Putnam, education fund, 1. St Thomas' ch, Mamaroneck, Rev J M Ward, education fund, 2 50, missionary fund, 3 30 Trinity ch and St Luke's chapel, West Troy, Rev W H A Bissell, education fund, 2 40. Trinity ch, Rensselaerville, Rev Robt Washbon, education fund, 4 25, missionary fund, 4 25. Bethesda ch, Saratoga Springs, Rev W F Walker, education fund, 7, missionary fund, 7. Trinity ch, Athens, Rev Thos Mallaby, education fund, 4 56, missionary fund, 5. Christ ch, Greenville, Rev Robt Washbon, education fund, 2, missionary fund, 3. St Anna's ch, Fishkill landing, Rev F Clarkson, education fund, 5 50, missionary fund, 15. Trinity ch, New Rochelle, Rev Dr Coit, education fund, 20 50. Grace ch, Waterford, Rev G B Eastman, education fund, 1, missionary fund, 4 37. Trinity ch, Fairfield, Rev Wm Baker, education fund, 2. Grace ch, Norway, Rev Wm Baker, education fund, 1 50, missionary fund, 7. St John's ch, Delhi, Rev T S Judd, education fund, 4, missionary fund, 4. St George's ch, Schenectady, Rev W H Walter, education fund, 17 25, missionary fund, 9 75. St Ann's ch, Port Jackson, Rev O H Smith, education fund, 1 50, missionary fund, 3 50. Christ ch, Poughkeepsie, Rev Dr Reed, education fund, 16 12, missionary fund, 26 75. Christ ch, Troy, Rev E Ingersoll, education fund, 4 21, missionary fund, 6 58. St Matthew's ch, Unadilla, Rev N H Adams, education fund, 7, missionary fund, 14 50. Christ ch, Duanesburgh, Rev W B Thomas, education fund, 17, missionary fund, 30 25. Grace ch, White Plains, Rev R W Harris, education fund, 13 70, missionary fund, 21. Trinity ch, Ulster, Rev H Adams, education fund, 5. Christ ch, Gilbertsville, Rev J Ransom, missionary fund, 7 50. St John's ch, Kingston, Rev W A Curtis, education fund, 2 62, missionary fund, 3. St Mark's ch, Williamsburgh, Rev S M Haskins, education fund, 2, missionary fund, 2. Christ ch, Manhassett, 13 30. St Paul's ch, Oyster Bay and Glen Cove, Rev J P F Clarke, education fund, 2 03. St Clement's ch, New York, Sunday School, Rev E N Mead, missionary fund, 10. St Luke's ch, Catskill, Rev J F Phillips, education fund, 2, miss'y fund, 16. Christ ch, Marlboro', Rev G W Fash, education fund, 1 25, missionary fund, 2 37. Caroline ch, Setauket, 5, and from St John's ch, Islip, Rev Charles Seabury, missionary fund, 7 10. St Peter's ch, Albany, Rev Dr Potter, education fund, 37 50, missionary fund, 37 50. Christ ch, Morristown, Rev J A Brayton, education fund, 5, missionary fund, 5. St James' ch, Newtown, Rev G A Shelton, education fund, 5. St John's ch, Cold Spring, Rev Isaac Sherwood, education fund, 2, missionary fund, 6. St. John's ch, Huntington, Rev Isaac Sherwood, education fund, 1, missionary fund, 3. St Paul's ch, Whitehall, Rev Palmer Dyer, education fund, 1 81, missionary fund, 3 59. Christ ch, Brooklyn, Rev. Dr Stone, education fund, 33 54, missionary fund, 33 54. Total amount, $952 31.

C. N. S. ROWLAND, Treasurer,
October 6, 1841. 55 Water street.

A LADY, a communicant of the Church, accustomed to the management and instruction of children, wishes to engage as Governess in a private family; or as teacher of a Parochial or Select School. Salary is not her first object. Her references will prove satisfactory. Address Bessy, (post paid,) office of the Churchman, 111 Nassau street, New York city.
Oct 9—3t$

IMPORTANT ENGLISH THEOLOGICAL BOOKS.

THE attention of Ministers and Students is respectfully invited to the annexed list: it will be found to contain the Works of the sterling Early English Divines, and also those of more modern date.

Bishop Andrews' Sermons, 3 vols
The Works of Isaac Barrow, D D, 8 vols
Bingham's Christian Antiquities, 9 vols
Collier's Ecclesiastical History, 9 vols
The Works of Edward Burton, D D, 5 vols
Bishop Berkely's Works, 1 vol
Bishop Bull's Complete Works, 8 vols
Bishop Butler's Works, 1 vol
Bishop Burnet's History of the Reformation, 4 vols
do Own Time, 1 vol
Bishop Bull's Sermons, 1 vol
Bishop Reveridge's Works, 9 vols
Dean Comber's Works, 7 vols
Archbishop Cranmer's Works, 4 vols
The Works of William Cave, D D, 5 vols
The Works of Dr John Donne, 6 vols
Dean Graves' Works, 4 vols
Bishop Hopkins' Whole Works, 1 large vol
Bishop Hall's Complete Works, 12 vols
Bishop Hurd's Works, 8 vols
Bishop Horne's Works, 4 vols
The Works of Richard Hooker, edited by Keble, new edition, 3 vols
Holy on the Liturgy, 4 vols
The Works of Nathaniel Lardner, 10 vols
The Works of the Rev Charles Leslie, 7 vols
The Sermons of the Rev Charles W Le Bas, 3 vols
Library of the Fathers, (translation,) edited by Keble, Pusey, and Newman, 6 vols, now ready
Archbishop Leighton's Works, 2 vols, also in 1 vol
The works of John Leland, D D, 2 vols

☞ The above, with others too numerous to mention in the space of an advertisement, always for sale on the most favorable terms.

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Oct 9 200 Broadway.

SACRED MUSIC.

A GENTLEMAN who has had a long experience in teaching and conducting Sacred Music, is at liberty to make an engagement either in the city or country. Application may be made to Mr J A Sparks, office of the "Churchman," 111 Nassau st.

References entirely satisfactory will be given.
New York, Oct 9, 1841—4t

ORGAN MANUFACTORY,
Anthony Street, New York.

I BEG to call the attention of the Public to a beautiful Organ, just completed, now in the Fair of the American Institute, possessing the valuable application of Barrel movements, as well as the regular Finger keys. This instrument, by the simplest means, performs, in the most finished style, a great variety of music, including the psalm tunes and chants of the Episcopal Church, which has not been deemed, hitherto, practicable.

These instruments have been for many years in general use in the country churches throughout England, and there is no doubt that when the extraordinary advantages they possess, are more known, there will be a similar demand for them here, especially in remote places, where there are difficulties in procuring organists.

GEORGE JARDINE.
August 9—2t

ORGAN MANUFACTORY,
ANTHONY STREET, NEW YORK.

I HAVE great pleasure in laying the following before the Public:

"York, Pa., Sept. 20, 1841.

To George Jardine, Organ builder, New York.

Dear Sir,—The undersigned take pleasure in informing you that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skilful and experienced Organ builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,
Jno. Cares, Pastor,
Daniel Weaver, President,
Jacob Spangler, Secretary,
Killian Small, Organist,
Michael Bentz, Organist,
Jno. C. Barnity, Organist, Harrisburgh."

I cheerfully concur with the above recommendation, having tried the instrument, previous to its removal from this city. S. P. Taylor, Organist.

I am permitted also to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, and the Rev. C. B. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have, within these few months, erected large Organs; and to a great number of clergymen and gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs, from the largest size to the smallest; and for country churches, where organists are difficult to be procured, I particularly recommend those of the Self-Playing kind, which, by the simplest mechanical means, perform psalmody and chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

Oct 6—tf GEORGE JARDINE.

PEW IN GRACE CHURCH FOR SALE.

THE square Pew No. 101, lined throughout and cushioned. It is offered for sale in consequence of the owner's having removed from the city. Possession may be had immediately. Apply to Samuel E. Lent, No. 28 Water street. Oct 6—tf

TO CLERGYMEN.

A FEW copies of the Complete Works of *John Howe* will be furnished *at a low price* by
JOHN P. HAVEN,
Publisher and Bookseller,
No. 199 Broadway,
☞ A few doors below St. Paul's Church.

Among the many recommendations of the work, which may be seen at the store, is the following from Bishop Whittingham:

"I do most heartily and cheerfully concur in expressing satisfaction at the publication of the works of John Howe—the golden-mouthed and spiritually-minded Howe—in an American edition; and in recommending their use to such as wish to hold communion with a high and holy intellect. As a non-conformist and a Calvinist, he held views which I deem erroneous; but rarely has error been so inoffensively presented as in the writings of this good man; and seldom do we find so little of error mingled with so large an amount of matter not only intrinsically good, but in the highest degree valuable and profitable.

W. R. WHITTINGHAM."

N. B. Any valuable books to be found in market may be had at this store. Oct. 9—2t

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

CHURCH AND PARLOR ORGANS, AND SERAPHINES.

THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,
Manufactory 140 Fulton-street, New York

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Oct. 2—4t

NEW BOOKS.

BERRIAN'S Family Prayers, new and enlarged edition, 50 cents.
Thornton's Family Prayers, 7th edition, 75 cts.
Remains of the late Rev. B. D. Winslow, edited by Bishop Doane, $1 50.
Bridges on the 119th Psalm, $1.
Wilmur's Episcopal Manual, $1.
Bishop Doane's Brief Examination of Oxford Divinity, 50 cents.
A Peep into Tract No. 90, 25 cts.
Holden on Tradition, 50 cts.

Together with many other New Episcopal Works, just received and for sale by
SWORDS, STANFORD & Co.
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A YOUNG ENGLISH LADY,

A COMMUNICANT in the Church, desires a situation as Private Governess. She is accustomed to teach, familiar with all the branches of an English education, and competent to instruct in the rudiments of French and Music.

REFERENCES.
Right Rev. Bishop Elliott, *Savannah.*
Rev. Drs. Taylor, Schroeder, Seabury, and M'Vickar; and F. A. Tracy, Esq.—*New York.*
Sept. 25.

MRS. & THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
No. 42 BARROW-STREET, WASHINGTON SQUARE,

RE-COMMENCED on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.
Sept. 11—6t

DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the CHURCH DEPOSITORY,
28 Ann-street.

Where also may be had,
Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

THE CHURCH ALMANAC FOR 1842,

JUST published and for sale at the Depository, 28 Ann-street, at $30 per thousand, $4 per hundred, and 6 cents single. Sept. 25.

JUST PUBLISHED,
By J. A. Sparks, at the office of the Churchman,
111 Nassau street,
DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
Price 18 cts.
Oct. 2.—tf.

PEW IN ST. GEORGE'S CHURCH.

FOR sale, a Pew eligibly situated in the middle aisle of St. George's Church, Beekman street. It now produces a rent of $40. Price, $400. Apply at No. 70 Church street. Oct. 2.—3t.

CHEAP BOOKS.
J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 *Nassau-street,*

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75.
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Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialis.
Eastburn's Lectures.
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Jenks' Devotions.
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CHURCH MUSIC.
Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
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The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

MODERN THEOLOGICAL BOOKS.
TO CLERGYMEN, STUDENTS, &c. &c.
BARTLETT & WELFORD,
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Bishop Beveridge's Works, 9 vols	Lightfoot's Whole Works, 13 vols
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Dr Burton's Works. 5 vols	Leland's Works, 2 vols
Burrows' Sermons, &c. 2 vls	Palmer's Origines Liturgicæ, 2 vols
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Library of the Fathers, 6 vls	
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And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.
October 2—tf

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.

JUST PUBLISHED, A BOOK FOR BEGINNERS, or, A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.

THE FESTIVALS AND FASTS OF THE CHURCH—*a series of Familiar Conversations between a* GODMOTHER *and* CHILD. *For the use of Young Persons.* 360 pp. 18mo. Fine muslin.

A CALENDAR OF SCRIPTURE LESSONS FOR THE YEAR 1842, FOR THE USE OF YOUNG PERSONS.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer.*
or DANIEL DANA, JR., *Agent,*
Oct. 2—3t *Church Depository, 28 Ann-street.*

TO PARENTS.

A GENTLEMAN AND WIFE, of liberal education, and large experience, in a healthy location near the city, have devoted themselves to the education, moral, intellectual, and physical, of three beloved children. The undoubted result is, the progress in one year of at least three years. Two or three additional pupils will be received, soon, whose tuition, if similar progress be not made, will be remitted.—Those having children for whom special, permanent, and parental care is desired, may apply No. 132 Nassau street, New York. Sept. 25—3t$

IMPORTANT TO TEACHERS.
ARITHMETIC;
ON THE PRINCIPLE OF HASSLER AND LACROIX;
BY THE REV. W. F. WALKER, A. M.,
Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representatives of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept. 23, 1841.—tf.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN, CONNECTICUT.

THE Winter term of this School, will commence on the 1st of October.
New Haven, Sept. 25, 1841. 6t.

WM. PEASE,
MUSIC PROFESSOR, (FROM LONDON,)
Organist, and Director of Music,
TEACHER OF THE PIANO FORTE, ORGAN, AND SINGING,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.
At the residence of the pupil, $30 per quarter.
At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:
Mr. R. is at liberty to refer to the following gentlemen:

Rev. James M Matthews, D. D.	Rev. Samuel Seabury, D.D
	Henry Havens, Esq.,
Rev. John M. Macauley,	B. A. Mumford, Esq.
J. D. Keese, Esq.,	H. H. Reynolds, Esq.,
James B. Wilson, Esq.,	Timothy Clough, Esq.

Residence, No. 90 Fourth street, 2d door from Amos.
Sept 4—tf

From the British Critic for July, 1841.

THE ANGLICAN CHURCH IN THE MEDITERRANEAN.

We cannot but look with intense anxiety, as well as interest, to every movement of the Anglican Church in the Mediterranean. That she must move there, in some way or other, is now clear; this seems to be a point settled by the course of events, which has now made England, by her possessions and influence in that sea, virtually a Mediterranean state. Her Church has been thus forced into a contact with her Roman and Grecian sisters, which had not occurred before; and this, as an opportunity providentially offered, she may either avail herself of, to be the instrument of unimagined good, or abuse, to the production of unmeasured evil. The only necessity laid upon her is, that she must do either the one or the other. No middle course is open to her between them. She enters the Mediterranean, either to remove the Church's most crying evils, or to perpetuate them.

Our Church,—it may be said,—is not a stranger in that sea. She has not now to make her first appearance there. It is true, Anglicans have been there; Anglican chaplains are to be found in our Mediterranean possessions and settlements; and various religious undertakings have been attempted, with reference to that part of the globe, by persons in communion with the Anglican Church. It is so; and, with regard to the latter point at least, would that it were not so; would that no Churchman had ever had any share in the irregular and unauthorized attempts which have been made, mainly by Dissenters, to raise schisms, and inculcate anti-Catholic principles, in the bosoms of the Mediterranean Churches. But the Church of England, as a Church, is now presenting herself there for the first time. In the central point of our Mediterranean territories—the island of Malta—the munificence of a Queen is now rearing a Church, on a scale sufficient for the dignified performance of the Anglican ritual in a great city; and a bishop, it is understood, is forthwith to be appointed to preside over our "language" throughout the limits of that extensive region of the globe—a step which the extent of our Mediterranean possessions and the number of their English inhabitants,—has long ago rendered most urgently requisite.

Happy it is, things being as they are, that our Church has not been implicated in the religious measures in which so many of her sons have been concerned, and that she has, therefore, in a certain sense, her character yet to form, with the Catholic inhabitants of the Mediterranean islands and shores. Suspected, indeed,—thanks to the officious labors of unauthorized societies or individuals—she must long be, of much which is alien to her true principles as a branch of the Catholic Church: but she has, we hope and believe, in the move which is now making, an opportunity of gradually doing away these suspicions. God grant that her representatives may not abuse that opportunity, to the confirmation of all the charges which have been hitherto brought against her, or to the consolidation of that erroneous and un-Catholic system, by which persons, calling themselves her sons, have so long obscured and sullied her reputation.

We should perhaps say a little of the system which we reprehend, to bring its true character before the reader; a very little will answer this purpose, and we have no wish to disgust Catholic feelings by any longer detail than is absolutely needful. We shall therefore briefly notice some of the doings of the Church Missionary Society;—fully to comprehend the melancholy tendencies of which, the reader should ever realize in his mind the fact, that the holy doctrines connected with the apostolical succession—forgotten as they have of late been among ourselves—have never ceased to hold, in the eyes of Eastern Christians, their true place, among the great and essential doctrines of the Faith.

We find that a clerical agent of the Society in question—the Rev. Mr. Jowett, sent out in 1815—"united himself in the most intimate manner with the American dissenting missionary, Mr. Fisk, being accompanied by him everywhere, and taking part with him in joint religious services, both public and private."—Beaven, p. 28. Mr. Hartley, another English priest employed by the Society at Constantinople, made a practice, it seems, of encouraging persons, especially young men, to come to him for private conversation and instruction. This continued for some time, nor do the Greek bishops seem to have interfered with him, till they found that he was schismatically attempting to collect a flock to himself out of theirs, and at the same time treating themselves as schismatics, by habitually declining to be present at the prayers or solemn offices of their Church. Then, of course, they moved; and the Society's agent thus became at war with the Church of the East, solely on account of his own unauthorized interference with the due jurisdiction of its authorities.

"This is indeed," as Mr. Beaven justly remarks, "a lamentable state of things, to those who looked with fraternal interest to those ancient Churches." And yet such an instance as this seems to be but the type of the Society's general proceedings. It engaged, at different periods, in the maintenance of schools at Syra, at Smyrna, and in Egypt; and in all these places,—by what Mr. Beaven calls an "unaccountable fatality," but what we would rather regard as a necessary result of its system,—it is shortly found in opposition to the Greek clergy, the legitimate pastors of the people, whom it had sought to better and to befriend. In Asia Minor, the schoolmasters had, in the first instance, the concurrence of the Greek bishops and clergy; "but they lost it when it was seen 'that their aim was proselytism—the setting up an imperium in imperio,' and that they were bent on keeping the schools entirely in their own hands," and in repelling all superintendence or interference on the part of the diocesans. Then,—most naturally and most properly,—these schools were, for the most part, suppressed; but when this had happened, their conductors, according to Mr. Beaven, were employed in an itinerant way, in forwarding the same good work which they had attempted to carry on in a more settled manner, and to have gone about the country, stirring up everywhere the minds of the laity against their native clergy. The whole proceedings, indeed, of this Society—a Society of professed Churchmen—seems to have had for their aim the separation, throughout the East, of individuals, from those branches of the Catholic Church to which they of right belong, and their incorporation into schismatical unions, in opposition to principles which the Greek and Anglican branches of the Church Catholic unitedly maintain—however some members of the latter may, during the last few years, have unhappily lost sight of them.

Let us explain ourselves. We are thus speaking of the Church Missionary Society, not from the slightest desire to attack it individually, but because its proceedings illustrate the line pursued, in the Levant, by members of our Church on the most extensive scale. On that ground, we will continue our remarks upon them.

Subsequently, then, to the proceedings of its missionaries above referred to, it has commenced the operation of instructing the members of the Oriental Churches in a permanent manner, by the bringing into operation, at Malta, of a printing establishment, for the publication of such works as it considers expedient for its purposes, in Greek and other languages of the Oriental Christians, who may now be edified by a Greek version of Watts' Hymns, sent forth under a cover glittering with scarlet and gold; by the story, in the same classic language, of "Ἰέσσῃ Αλλαν, or the Lame Girl;" by a rendering into Arabic of "The Dairyman's Daughter;" and by the "Life of the Rev. Pliny Fisk," (τȣ αἰδοὶς Φίσκ,) already mentioned as a dissenting American missionary. It might, of course, have been supposed that English Churchmen, addressing in this way their brethren of the East, would have put prominently forward the works of those early lights, and fathers of the Church, whom both communities profess to follow as their guides. But, in a pretty long list,—now lying before us,—of the "Βιβλια Γραικικα" printed at the press we speak of, the only works which give any indication of the Society's acquaintance with the fact that Greece has, or ever had, a Christian literature of her own, are two little tracts which bear the name of St. Chrysostom—no, we beg pardon—of "John Chrysostom"—"Ιωαννς τȣ Χρυσοςομς"—for the "St." is carefully expunged from the canonized archbishop's designation; so that he stands as plain John, beside him whom the Society is fain to honor as the Σεβασμιωτατος Ριχαρδος Μπαξτερ, (Baxter) whose "Προσκλησις προς τον αμαρτωλον" suits, of course, the taste of these instructors too well, not to find a place on their list. Happily, we imagine,—"σεβασμιωτατος" as Richard Baxter may be in the eyes of the Church Missionary Committee,—his fame has not spread itself, as yet, over the distant East; and therefore the Greeks, for whose benefit this volume is destined, may not know more of this *venerable* person's principles or character, than what the work in question, itself, will show them. But if, unhappily, they should come to learn that the person whom their English friends thus specially revere was a schismatic, a rebel, and almost a regicide, what opinion can they form, either of the system which they are invited to join, or of the Church whose name is, unhappily, to a certain extent, compromised by such proceedings?

The fact, that these operations are intended to produce the secession of individuals from their native Churches, is not, indeed, left to be inferred from the tone adopted by the Society and its agents. The instances in which such secessions have taken place are trumpeted forth in published accounts of the "conversions," as though it were a matter of triumph, not of lamentation, that a member of the Roman or Greek communion, should throw off the great tenets of the faith which all Catholic Churches hold in common, to embrace that system of irreverence and semi-infidelity, which such teachers as we have been referring to designate by the name of Protestantism—but which our Anglican Liturgy comprises under the denomination of "false doctrine, heresy, and schism."

Such being the proceedings of Churchmen, the reader may imagine for himself the nature of those originating with Dissenters. These unhappy persons, not having been able here, as elsewhere, to pre-occupy the Church's destined ground, and to mar, in new fields, the bright promise of her coming harvests, have been assiduously,—nay, restlessly,—employed in the task of raising new schisms in those regions which have witnessed the Church's successful struggles with the schisms of antiquity;* a task of which those members of our Anglican Church who have hitherto interfered the most actively with the religious concerns of the Levant, have striven to show, in every possible manner, their approval; and which too many have laboriously attempted to connect with the cause and with the name of our unhappily misrepresented Church.

The Greeks of the present day inherit, we believe, in its fullest extent, the keen and subtle mind which distinguished their ancestors, both in the days of their Pagan greatness and of their Christian glory; and this subtlety, under their peculiar circumstances, they have been led to employ in theology, more than in any other branch of knowledge or learning. They have, therefore, a peculiarly quick perception of anything tending in the slightest degree toward aberration from Catholic doctrine;—they stop at it instantly, and point to the flaw with a microscopic quicksightedness, quite unfamiliar to the western theologian. They are also aware, as how should they not be, of the ancient glories of their Church; and their liturgies, now in use, make the names of Chrysostom, Basil, &c., "familiar in their mouths as household words," albeit far more revered. They are aware that, in the orthodox prelates of Greece, they are obeying those who have descended from these sacred pastors in an unbroken line—nor do they ever confound them with the governors of those schismatic congregations,—Nestorians, Monophysites, &c.,—who have ventured, in different portions of the East, to usurp their style and title.

Let us imagine, therefore, to ourselves, an interview, between a Greek presbyter and an English missionary of such classes as we have been alluding to; one who, whether he happen to call himself a Churchman or not, holds in truth a system of religion of which the Church forms no part—a man whose symbol, whose shibboleth, is Protestantism—whose one article of faith is the "articulus stantis aut cadentis ecclesiæ;" and who, if it be that he holds by "our revered establishment," does so because he conceives that "establishment" to hold and set forth, as well, or nearly so, as any dissenting community, the "vital doctrines of the Reformation." Let us suppose, we say, such a one, arrived in Greece, and making it known to a civil but keen-sighted Papas, that he has come all the way from England to enlighten him and his flock, and to show them what true Christianity is. Let us imagine the civility of his reception;—and let us conceive the Oriental, impressed with that general idea of the greatness of everything English, which pervades the Levant, prepared to imagine that the traveller's pretensions, though not entirely well-founded, yet may be based on something of importance, and consequently may deserve an attentive consideration. He will, probably, as the conversation proceeds, seek to know something of his visitor's feelings respecting the different points of dispute which have so long divided the Eastern and Western Churches; and, if so, will be a little puzzled by finding that his intended instructor needs on this point no little instruction himself, both doctrinal and historical; instruction which his undisguised contempt for the subject, will demonstrate the extreme unlikelihood of his ever attaining. In the next place, our Papas may endeavor to sound the traveller's acquaintance with those lights of the Oriental Church, whose praise, as all Greeks proudly remember, is in all branches of the Church Catholic. A "Protestant" missionary will, of course, but badly stand this test. He may produce the one or two garbled and mutilated extracts from their works which figure among the "Βιβλια Γραικικα," printed by the Church Missionary press to enlighten the Orientals;—but, beyond this, he can but exhibit his ignorance, and, like a true Protestant, glory in it. This questioner may then, though his opinion of his visitor must now be pretty well formed, be curious to know by what authors, by what literature, the gentleman who looks down so superciliously on Basil, Chrysostom and Athanasius, thinks of guiding their benighted countrymen to a "vital" knowledge of the Gospel. Eager to gratify this desire, the Protestant will unfold the literary treasures of his travelling-bag, and exhibit the tracts, which he regards as the most efficient weapons of his contemplated warfare with the Churches of the East. The Papas will thankfully receive them; and retiring to the solitude of his study, gravely sit down to the study of "Ιεσσμ Αλλαν," already alluded to, or to that of "ἡ θυγατηρ του Γαλακτοπωλου," also spoken of before, and known to *Occidentals* as "The Dairyman's Daughter." In the department of Church history, he may edify himself with an abridgment of the early part of Milner, or with an account of the Μεταρρυθμησις Μαρτινου Λουθερου. In that of ecclesiastical biography, he may be supplied with the "Βιος και κοποι του αιδ. Ιωαν. Ελλιοτ" (which, in the catalogue of Βιβλια Γραικικα, just precedes the "Βιος και χαρακτηρ τον Δαβιδ,")—with the life of the *reverend* Pliny Fisk, (Φισκ,) the Dissenting missionary already spoken of, or with those of "Asaad Shidrack," "General Dickern," "Abdool Messia," and "Andrew Dunn." For treatises on doctrine, he will find the Προσκλησις of the "most reverend" schismatic Baxter, "Letters of the Rev. J. Newton," a tract "on Regeneration," 1827, and "A Conversation between a Nominal and a Real Christian," 1828. And for "hymns and spiritual songs," he may recreate himself with the "νεαρα λυρα" of Watts, recommended, not only by the gorgeous cover already mentioned, but by music of the true English conventicle school, adapted to the different strains.

The feelings with which he will arise from his examination, our readers may readily imagine. He may well feel, whatever the errors and corruptions of his mother Church may be, that teaching like this is not the heaven-appointed means of her renewal and restoration. And if unhappily he should observe that such tracts as these, though set forth as "to be obtained of all Protestant missionaries settled anywhere in the Mediterranean," yet emanate from a society calling itself "ἡ εταιρεια ιεραποστολικη της Αγγλικης Εκκλησιας,"—what is he to think of that "Αγγλικη Εκκλησια" herself? What, but that with all her pretensions to an ancient and apostolical character, she is a mere Protestant sect, as regardless of Catholic tradition or Catholic order, as the most ignorant and irreverent of the sectaries, Protestant in name, who have of late attempted to uncatholicise the Church Catholic even in her most ancient homes?† But, thanks be to God, His Providence has so arranged it, that our Church, though in appearance, is not in truth, compromised by any intercourse with the Greek Church of such a kind as that which has now been sketched. And the same Providence which has hitherto kept her back, is now, we would humbly hope, preparing to bring her forward in the Mediterranean, in her own and proper character;—for infinite good, if she fulfil the purposes of her high vocation,—but for infinite evil, if she unhappily mistake or oppose them.

The measures to which we have alluded—the erection of a magnificent Anglican Church in the centre, not only of our Mediterranean possessions, but of the Mediterranean itself;—and the mission of an Anglican bishop to preside over our communion—while the present unhappy state of things shall last,—amid the ancient patriarchates of the East and West—are surely not to be regarded as events of an ordinary stamp and character. This certainly is, or ought to be, an important crisis in the history of our Church's connection with the region of which we speak. Such transactions as this clearly ought not to take place and leave the general aspect of things pretty much what it was before. Such undertakings should surely develope themselves into something more than the mere settlement of a more dignified clergyman in the capital of an English settlement, or in his making occasional visits to, or holding occasional correspondence with, the English chaplains in various cities of the Levant. And, least of all, if the line hitherto adopted by members of our Church in that region have been in anywise ill-judged or pernicious, should this accession to her dignity and power be made to subserve a continuance or an extension of proceedings so inauspicious.

* "The Greek Mission" is the modest title given to an attempt of this kind on the part of some English Independents, by their (so called) minister, Mr. Wilson. Happily this "Mission," for want of funds, is now extinct.

† We do not like dwelling on the proceedings of these schismatics; but cannot refrain from giving one anecdote from Mr. Wilson's "Greek Mission," for the edification of our readers; it relates to the choice of a name for a Grecian child. "Here," said she, (the mother,) "here is a fine little fellow for you, only two months old!" "Is not he a noble Greek?" said the father. "Perhaps," said I, "a future minister, or legislator." "What shall I call him?" inquired the father, turning to me; "for we are not now going to name our children after a pack of saints; we shall, in future, give them great ancient names, those of our ancestors." "Well," I replied, "call the babe Themistocles." "What! Themistocles?—wilt thou write it down?" "I did so, in good Greek; and I have reason to think, that if the dear little fellow is yet in the world of mortals, he is bearing the honored name of the Athenian legislator."—*Wilson*, p. 265.

From "Conversations with Cousin Rachel," Part III.

[Copied from the Englishman's Magazine.]

HISTORY OF AMBROSE HERNE.

He made his way down through the trees to the house. As he came near he saw some figures passing silently among the trees, and entering by a low door way at the back of the house. He followed them—for the door stood open; and when he looked in, he saw a large room, in which a number of persons were ranging themselves, as if for a religious service. At a door on the opposite side a clergyman came in, dressed in a surplice. Ambrose started at the sight, for he had not seen such a dress worn since the time when he went to church with his mother. He knew that the minister who wore it must be one of that order who were appointed by our Lord to take care of His flock, and that on him the bishop's hands had been laid. He took his place among the congregation, kneeling first, as he saw the rest do, before they sat down.

Presently the clergyman began to read, and Ambrose knew the Evening Service of the Church. He remembered the first sentence and the exhortation; and at the confession he knelt down and repeated the words after the minister. He listened whilst the absolution was pronounced; and when the Lord's prayer was read he joined in it aloud; for he repeated it daily by himself, though he had not heard it since he left this house. And when the Psalms for the day were given out, and then the chapters, it brought back to Ambrose such a remembrance of the regular succession of services to which he was once accustomed, that his heart felt as full as it had done just before on the terrace; but now it was with pleasure and hope, instead of despondency. It almost seemed to him like a dream, and he felt afraid of waking from it. When the service was ended, the clergyman preached to his flock. He exhorted them to patience under their troubles and difficulties, and to persevere in the old ways of their holy Mother, the Church; he spoke of the quietness and confidence in which is strength.

Ambrose had never heard any one speak as this clergyman did; for he spoke as the commissioned minister of God, calmly relying on the dignity of his office, and the might that was with him. The boy could not take his eyes from that tranquil countenance; and his ears drank in every sound of the soft voice, which spoke so gently, and yet so awfully, as in the presence of the Master who sent him; whose message he delivered with no such rude gestures or loud tones as Ambrose was accustomed to see, to hear, and to shrink from. He spoke to the baptized children of God in the name of the Father who was watching them; he spoke to the members of Christ, who had promised to be present among the two or three gathered together; he spoke to the inheritors of the kingdom of heaven, and warned them not to forfeit their inheritance. Ambrose looked and listened as awe-struck, and yet charmed: he listened till the sermon ended, and all fell on their knees for the parting prayer and the blessing. That blessing came upon the heart of Ambrose with peace and refreshment, exhausted as he felt from the rush of thoughts which the last few hours had brought. After all the rest of the congregation had risen and gone out, Ambrose remained still kneeling—still with his hands pressed before his eyes. When at last he looked up, he saw the clergyman alone, watching him with an inquiring, but kind expression. He started up then; and before he had time to decide whether he dared approach one for whom he felt a deep reverence, the minister of God stood close by him, and in a mild tone asked from whence he came.

"You seem," he said, "to be a stranger here."

"I am," replied Ambrose, with a faltering voice. "I came hither by chance this evening."

"Not by chance, I would believe, but rather by the guidance of Providence; if, as it seems, the words of our holy service have fallen on unaccustomed but not indifferent ears. Is it so, that this holy service is strange to you?"

"O no, not strange!" said Ambrose, gathering courage; "I used to hear it once, when my mother was living. I always heard it then." And while he spoke, his eyes again filled with tears.

The clergyman looked at him kindly, tenderly; more tenderly, Ambrose thought, than any countenance had looked on him since his mother died; or at least since he left the friends with whom his mother had lived.

"Have you lost your mother, then, my poor boy? Have you no mother living?"

"No sir: I am an orphan."

"And with whom do you live?"

"With my uncle: but I am staying now with my cousin at the farm—Marstone Farm."

"With Simon Herne? Is he your cousin? Can it be that you are the son of Stephen Herne, that faithful servant of the Egertons and of the king? You are not his son?"

"I am his son," Ambrose replied. The clergyman took his hand eagerly. "My boy, are you indeed the son of that true-hearted man, and of that gentle Mildred whom Lady Egerton loved so much? O that this house could receive you now! But I am its lonely inhabitant, ministering to my flock in secret, and without means to provide for your necessities, even were you able and willing to part from your relations. I can do nothing for you," he ended, in a dejected tone.

"O sir," said Ambrose, with an impulse which overcame his shyness, "you can do all for me."

The clergyman looked at him earnestly, and understood his meaning. "My child," he said, "God can do all for you. But you rightly reprove my unbelief. Here is still a refuge, whilst one servant of God remains to speak in His name, to offer up the prayers of His Church. Yes; here is your refuge. Come hither as often as you can, and as privately as may be, without deceit. You shall ever find a welcome. Let the words which you have heard already be your farewell for to-night. In quietness and in confidence shall be your strength."

Ambrose carried home those words in his heart, and they became the watchword of his life. In quietness and in confidence he found strength. From that Sunday evening he came daily to Mr. Vincent to receive his instructions, and he shared in all the services of the Church. Eagerly he listened, and deeply he treasured what he heard, and endeavored to practise it in his daily course. At home he worked diligently at his uncle's business; and by his private prayers he sought and gained continued help.

Mr. Vincent was alway kind and tender towards him, but not weakly indulgent. He required much from his pupil, and showed him how to perform much in a power that was not his own. Ambrose, who had been disgusted and discouraged by the teaching he had hitherto heard, received Mr. Vincent's with entire submission, and with firm purpose to act upon it. If any precept seemed hard, he strove but the more earnestly to fulfil it, and took a pleasure in the effort it cost him to get the better of himself. Day by day he felt his mind more at rest; and as the rosebud slowly unfolds to perfect beauty, so did this young Christian grow to Christian holiness. Thus passed his days in trial, yet in peace. He had to bear ill-humor and coldness from Simon, harshness from his uncle, ridicule from Ralph. When, by degrees, they discovered his intercourse with Mr. Vincent, they employed all that reproach and mockery could do in the way of persecution; and when actual persecution was stirred up against Mr. Vincent, Ambrose shared his dangers and his troubles.

At length the time arrived when King Charles II. was restored to his kingdom; and with him those returned to England who had been banished for his sake. Sir Francis Egerton was one of them; and he came to live again at Marstone Hall. Richard Herne was now dead, and Simon occupied the farm. Ambrose made no attempt to have him removed, and regain possession of it; but when Sir Francis sent for him, as the son of an old servant of the family, and asked what he could do for him, he gratefully accepted the offer of being received into his service. He had a recollection of Sir Francis in his own boyhood; and he entered on his service with a happy heart, full of zeal for his master, and full of thankfulness for the fulfilment of all his long-cherished wishes. The old village-church was now open again for the performance of the service which had been continued in secret during the years of trouble; the font, which had been hidden, in order to save it from injury, stood again by the ancient doorway; the holy table was restored to the east end of the church; and the fragments of painted glass, which had been preserved when the windows were shattered by the rebels, were now replaced with the best care and skill. Mr. Vincent, who had for several years before the rebellion served the church of Marstone as curate to the aged rector, and had remained still watching over his flock after the church was closed to him, now returned to the discharge of all his duties. And daily did the sound of the church-bell gladden the heart of Ambrose, and its open door invite him to enter those holy courts with praise, to fall down and worship.

(*To be continued.*)

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For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

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